

SIXTH YEAR OF PUBLICATION.

Quarterly Transactions of the British College
OF

PSYCHIC SCIENCE

LTD.

VOL. VI. No. 2.

JULY, 1927.

CONTENTS :

PAGE

Frontispiece :

A Psychic Photographer, Robert Boursnell.	
Editorial Notes - - - - -	79
Experiments in Psychic Healing by Titus Bull, M.D.	83
	<i>Helen C. Lambert.</i>
An Austrian Woman Healer - - -	90
	<i>The Hon. Secretary</i>
Supernormal Photography by Professor Bozzano -	93
	<i>Translated by E. Maude Bubb.</i>
The Photographic Mediumship of R. Boursnell -	100
	<i>(Illustrated by 14 Photographs). The Editor.</i>
What was the Figure? (Materialisation Phenomena)	113
	<i>Capt. E. N. Bennett.</i>
A Personal Experience with a Trance Medium -	118
	<i>Stanley de Brath.</i>
Automatic Writing by Leon Denis - - -	123
	<i>Translated by E. W. Duxbury.</i>
Light on Ancient Literature, by Psychic Means -	129
Evidences of Independent Thought (Book Tests) -	132
	<i>(Through Mrs. Garrett). Photograph. From College Records.</i>
Notes by the Way : Current Psychic Events -	139
FROM OUR CONTEMPORARIES - - - - -	149
BOOK REVIEWS.	
“ Clairvoyance and Ectoplasm ” (Dr. Geley) - - -	151
	<i>The Hon. Ralph Shirley.</i>
“ Pheneas Speaks,” Sir A. Conan Doyle, etc., etc. -	153
CURRENT PERIODICALS p. 158	THE COLLEGE LIBRARY p. 160
COLLEGE INFORMATION.	

Published Quarterly by The British College, 59, Holland Park, London, W.11.,
from whom it can be purchased, or from Messrs. Watkins, 21, Cecil Court,
W.C.2. The Psychic Bookshop, Abbey House, Victoria Street, S.W.

Single copy 2/6. Post paid 2/9. Yearly Subscription 11/- Post paid.
U.S.A. Subscription \$2.75 Post Free.

Trade : E. Seale, 10, Imperial Arcade, E.C.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE

Limited by Guarantee. Ltd.
Established 1920. Incorporated 1925.

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AS the magazine is a very heavy expense to the College, and increased circulation would alleviate this, readers are requested to induce those who are interested in psychical science but are not members of the College, to subscribe to the magazine.

A subscription of twelve shillings will ensure reception of the magazine for a year.

EDITOR,

13, High Park Gardens,

Kew, Surrey.



ROBERT BOURSNEILL.

" They are called ' Shadows in the Background.' They are not Spirit Photographs, but simply doubles, caused by force through Operator and Sitter."

Slips printed as above were given to every sitter for the medium's protection.

Quarterly Transactions

OF THE

British College of Psychic Science,

Ltd.

Editor - - STANLEY DE BRATH, M.I.C.E.

Responsibility for the Contents of any article appearing in these Transactions rests entirely with the Contributor, and not with the College.

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Notes by the Way : Current Psychic Events - - 139

FROM OUR CONTEMPORARIES - - - - 145

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Vol. VI.—No. 2.

July, 1927.

EDITORIAL NOTES.

AMONG the many who are now deeply interested in the new science of Metapsychics, it is curious that so few should possess themselves of the records by which that science has come to birth. We accumulate many cheap books on the subject, written for the most part to illustrate some one or other of its strange phenomena, but those who possess the works of F. W. H. Myers, Sir William Crookes, F.R.S., Sir William Barrett, F.R.S., Sir Oliver Lodge, F.R.S., Dr. G. Geley, Professor Richet, Dr. Osty, and Mr. Campbell Holms are few. And yet the data which these books contain are well worth their rather high cost, for they contain the most reliable record of the objective phenomena on which the new science is founded.

That science deals with the direct application of Mind to Matter.

The official sciences of Physics, Chemistry, Mechanics, and the like, are studies of the action of Energy upon matter. Ultimates are not in question. Within our sensory every-day experience Matter is one thing, Energy is another, and Mind is a third. Philosophically, matter may be, and probably is, a form of energy stabilised, and Energy may be a mode of mind, but these are ultimates, and do not affect the fact that in our relativity all these are essentially discrete one from another in that relativity. Matter is that which has ponderable mass, occupies space, and can only be transformed with difficulty, though it can enter into endless combinations. Energy is imponderable, consists of vibrations, and is known under a few forms which are very easily transferable one into another in mathematically exact quantities under definite laws. Mind is to us associated with consciousness, will, and purpose. It pervades the material world. It is the director of the energy which is the proximate cause of all change, from the growth of a blade of grass to the movements of the planets. All this is within the narrow limits of the material world.

The discovery of energy as the cause of the affinities and "properties" of matter in the ancient world dates from Galileo (1564—1642). This discovery was systematised and applied to astronomy by Newton, and was brought to definition by Grove. It has now been further analysed by Thomson, Clerk Maxwell (1831-1879), Herz (1857-1894) and Professor Rutherford, as due at least in some cases to the disintegration of the atom; and, as always the "explanation" is simply the restatement of a fact in terms of other facts more familiar to our minds. We are dealing with relations not with ultimates.

Into these relative concepts a new fact has been introduced—the direct action of mind on energy—producing an immense variety of phenomena. These phenomena are not new—they have been known throughout history, but they have only just been thought worthy of scientific study, and are even yet looked at askance by that order of scientists who imagine that all action of mind on matter without physical contact is as Lord Kelvin said without examination, "either fraud or mal-observation." (Borderland, vol. i., p. 17.)

The chief articles in this issue of the TRANSACTIONS deal with Psychic Healing and Supernormal Photography. In the former of these Mrs. Helen C. Lambert gives us an account of the work of Dr. Titus Bull, M.D., of New York, by a series of experiments on healing conducted on the theory that many of the mentally afflicted are the victims of spirit-obsession; and this theory however repugnant to current beliefs, is nevertheless one which merits consideration when supported experimentally.

Psychic Photography is well dealt with in Mr. Campbell Holms' book from which I have quoted in my article, referring to that excellent and useful summary of psychic evidences. It is very generally felt to amount to proof of survival; and if this is so, it must certainly be taken into account in the explanation of the various modes of impressing the photographic plate. After all, the explanation of the facts by simply referring them to "spirits" is one thing, which may be sufficient for unscientific minds, but to use this explanation as a means of discovering the mode of application of Mind on Energy is quite another. The former may justify M. Sudre's denunciation of it as "an idle hypothesis which leads nowhere"; the latter is at least as "scientific" as any hypotheses of prosopo-poiesis and ideo-plasticity which are really only Greek-derived statements of the direct action of mind. The one declares that "personification" is *one* of the forms that this action takes, as in hypnotic cases, and the other that energy is, as a matter of fact, amenable to such direct action in living beings, not only in the normal fashion, but in modes of action which are supernormal.

Healing, Mr. Campbell Holms remarks, is of the many phases of mediumship, the most beneficial to mankind. We may there-

fore expect that it is precisely the one which has to face the most determined incredulity ! We shall not be disappointed. The fact that every living body, human or animal, is produced by the "sub-conscious," and "grows" from a germ into its adult form, is as well-known as it is habitually disregarded. The influence of the habit of mind of a patient is scarcely less important in determining the course of disease. There is therefore every reason to expect that Mind will act specifically on disorders of the body, especially on those which proceed from mental causes.

As a rule, the healer knows little or nothing of mediumship, and acts by simple suggestion—the methods of the so-called Christian Science healer or Faith-healer are of this kind, though they may often be aided by the spirit-people.

In many healers a certain curative influence seems to be inherent: they seem to possess a superabundant vital energy which passes from them to the patient. Mr. Holms mentions St. Bernard, the renowned abbot of Clairvaux as a notable healer (475);* Valentine's Greatrakes (476); The Zouave Jacob (477); and Dr. Newton (478); and Francis Schlatter, who appears to have died about 1896. He adds particulars of the late Earl of Sandwich, and Dr. Mack, whose real name was James McGeary, he died in 1900. He visited London in 1875, and did many cures. "Many people were sceptical as to the possibility of imparting a curative influence to paper or fabric, but the fact that these were affected was tested on several occasions by clairvoyants who very readily picked out, from a number of apparently identical pieces of paper those which had been magnetised and identified by some hidden mark. They said that they saw a distinguishing aura or emanation from the magnetised papers which varied in colour according to the sufferers for which they were suitable."

These few instances should be sufficient to show that there really is an objective faculty of cure. In the present case the question is a simpler one, dealing with one single form of insanity. Insanity is one of the most complex of diseases. It is classified as "congenital" and "acquired." The table here following is taken from the figures published by the Board of Control.

Incidence (per cent) of certain assigned causes and Etiological Factors on Yearly average of cases admitted 1908-12.

For First Attack of Insanity.

		Males, 6,089	Females, 6,516
1.—Insane Heredity	...	22·7	28·0
2.—Puberty and Adolescence	...	5·2	5·5
3.—Senility	...	11·6	12·2
4.—Prolonged mental stress	...	21·9	23·3

* The numbers are those of Mr. Holms' paragraphs in "Facts of Psychic Science and Philosophy."

5.—Sudden mental stress	...	3·4	5·8
6.—Alcohol	25·4	10·3
7.—Syphilis	13·3	2·1
8.—Epilepsy	7·1	5·6

Minor causes under 5 per cent omitted.

Both the Commissioners in Lunacy and the Board of Control drew special attention to three leading causes of insanity, rightly classed as largely preventible, namely, alcohol, syphilis, and prolonged mental stress; and they emphasised "privation," "neglect," "bad environment" as alternative phrases for mental stress. These account for 60·6 per cent of first attacks.

The total number of insane persons under care in England and Wales was in January, 1916, 137,188; in January, 1919, 116,703.

It will be obvious from these figures, that Dr. Titus Bull's cases would be mainly drawn from No. 4 of the above list, and any diminution of this chief cause of mental disturbance should be hailed, quite irrespective of our prepossessions on the causes of such cases. If all the cases treated, however small the total number, recover; it is clear that the methods employed deserve the attentive notice of alienists.

THE EXPERIMENTS IN PSYCHIC HEALING.

CONDUCTED BY TITUS BULL, M.D.

HELEN C. LAMBERT.

Probably very few persons in England have heard of the work being done by Titus Bull, M.D., of New York, and fewer still know exactly what this work is, for it has been conducted quietly and without publicity. To me it seems the most important thing which is being done in psychical research to-day, for the results offer a reply to the frequent inquiry: "Of what use is psychical research? Is it of any practical benefit to anyone?" It holds out hope to a certain class of people who have had nothing to look forward to but eventual incarceration in an institution for the insane.

Some time before the death of Dr. James H. Hyslop, he and Dr. Bull, who were close friends, came to the conclusion that many persons called insane, or hysterical, were the victims of spirit obsession. Experiment confirmed them in this belief, but lack of funds, and of a suitable medium, forced them to drop their investigations. When Dr. Hyslop was dying, he asked Dr. Bull to endeavour to carry on the work they had begun together. This Dr. Bull faithfully has done, without assistance, without funds, and until a little over two years ago, without a suitable medium.

At that time a Mrs. Duke called on him saying she had received a communication from Dr. Hyslop to the effect that she should call on Dr. Bull as he needed a psychic. Since that time this very gifted lady has assisted Dr. Bull with his mental cases. In March, 1926, I offered my services to Dr. Bull as stenographer and secretary, so I am able to speak from personal observation, of Mrs. Duke's interesting mediumship, and of the cures accomplished.

The work is based upon the assumption that the entity of an undeveloped person, or one who has not controlled his passions and appetites, does not leave these impulses behind with the body, but continues to suffer from the same cravings which he has sought to gratify during life; and that such an entity, when separated from the body, is attracted to some living person through whom he may, by contact, derive a certain satisfaction not unlike a physical sensation.

The unfortunate victims of such persecution are not necessarily persons of like tastes as the entity, although there may be submerged, repressed impulses which, if uncontrolled, would lead to similarity. Dr. Bull finds that a normal person, leading a rational life, is protected by a sort of insulation which repels such invasions. However, carelessness of thought, illness, worry, and especially,

nervous shock, sometimes may break down this insulation, as do excesses and over indulgence of physical appetites, leaving an open door by which the invader may reach the consciousness of such an individual. It by no means is apparent that all such invasions are deliberately selfish or malicious. The records show that frequently, through ignorance of the laws governing such contact, some loved one is harming the patient in an effort to assist him.

Dr. Bull is a medical man, and his first thought is to seek a physical cause for a breakdown, and to meet it by physical means. However, when the physical disturbance is remedied and the nervous or mental condition does not improve, he has learned to look for a psychic cause. In this endeavour, he brings the patient into contact with the medium, who is told nothing about the patient and does not even know his name. Usually, after a short pause, the medium begins by giving the symptoms which are troubling the patient, after which she describes the home environment, often a great factor in these cases, and proceeds to tell the patient's past history from childhood, frequently revealing some shock in early years which has been well-nigh forgotten.

As the sittings go on, the psychic describes various spirit entities in the patient's environment, and one after another, allows them to manifest through her with all the memories of their last illness and symptoms, which are reflected in the patient.

I have been asked in what way this method differs from that of psycho-analysis. The difference is very great, for two reasons. First, from the beginning, this work appears to have been aided and largely directed, by a group of spirit helpers who make a study of the method of procedure, and who advise the patient. The mention of well-known names arouses criticism from the sceptic, and I refrain from speaking of the identity of these helpers. Some were prominent in connection with the Piper records both as communicators and as investigators. The messages of those whom I knew in life are so characteristic that their presence seems startlingly real.

The second point in which this work differs from that of the Freudians is that as it is carried on with the assumption of the spiritistic hypothesis, the effort is directed not only toward relieving and educating the patient, but also toward helping and enlightening the entities who manifest. For merely relieving the patient of the presence of these entities would not protect him against further invasion, nor would it prevent the entities from seeking contact with some other unfortunate. The aim is to teach the patient to protect himself from further inroads and to build up his will power, and at the same time to arouse in the obsessing entity a desire to progress. In the work of enlightenment, the group of spirit helpers take the larger part, but the awakening of the entities begins when they manifest, and Dr. Bull has an

opportunity to talk with them. In many instances they, at first, are unaware of their condition, or that they have passed out of the body, and merely seem to be conscious that the conditions in which they find themselves are strange and bewildering.

Gradually, as realisation comes, they are awakened to a consciousness that an opportunity is being offered them by the spirit helpers to emerge from the fog about them, to learn, and to progress. Many of them are eager to accept this assistance. A few of the entities whom I have seen manifest, have been defiant to the last, and are, after their removal from the patient, cared for by the spirit helpers, who say it will be a matter of time, a very long time in some cases. Several years ago Dr. Bull found that he seemed to have a certain healing power when placing his hands on his patients, and he is frequently directed by the group of helpers to give the patient a so-called magnetic treatment during the removal of an entity, as well as after the sitting. This is occasionally requested for the medium also, to prevent bad reactions after allowing a manifestation.

A description of Mrs. Duke's mediumship may be of interest to some readers. Mrs. Duke is a woman of education and fine character. Her personality is wholesome and normal, and she has remarkable health. She keeps the home for her husband and daughter. Before her marriage she taught in the public schools. About eight years ago, after the death of her brother, Mrs. Duke began to be aware of manifestations, and was impelled to do automatic, or rather, inspirational writing. She received the symbols of a certain well known group of entities, and communications purporting to come from Dr. Hyslop, who told her that if she would obey orders and allow the Group to develop her as they wished, she would be used in a very important work. After following instructions for some time she was told to report to Dr. Bull.

When I first began to take the stenographic notes of the sittings I remarked that Mrs. Duke was never entranced, but that although her eyes were closed, she was perfectly conscious of the messages given through her. Her impressions are received clairvoyantly, clairaudiently, and through mental impressions. She always is able to reject any impressions that may stray into her consciousness which are irrelevant to the matter in hand. This makes for remarkable continuity in the records. One surprising thing is that although she sometimes sits for two patients in the same afternoon, the symptoms, environment, and entities connected with one, never overlap those of another patient. We are told by the Group that the matter given through Mrs. Duke at these sittings is prepared by them in advance, in order to avoid confusion and waste of time. Certainly the records support this statement.

The method of communication has changed since I began to record the sittings. At first, impressions were given which the psychic translated into her own words. About April of last year, we were informed by one of the Group that they had been working on a new method that they called "speech control," by which they would try to have her give their words verbatim, although they must confine themselves more or less to words within her vocabulary. This attempt has been very successful, although occasionally it is obvious that certain expressions are her own. The speech by this method is more measured and deliberate, and the arrangement of sentences is more coherent. The communications are exceptionally free from stray or irrelevant impressions.

Some of the diagnoses obtained through this psychic have been very striking. In one instance the communicator told of a certain internal inflammation which hindered the complete cure of the psychic disturbance. The patient was conscious of no symptoms indicating such a trouble, and Dr. Bull saw no sign leading him to suspect it. However, as the trouble, if real, called for a specialist, he sent the patient to a clinic, and requested that an examination be made.

The communicator warned Dr. Bull that the first physician who would examine the patient, would do so very superficially, and would tell him there was nothing the matter with him; that he must return to the clinic and ask for another examination, and he would then be very superficially examined by an older man than the first, who would laugh at him for thinking there might be something the matter with him. The communicator said that Dr. Bull must then send the patient to a physician in private practice who would send him a report confirming the diagnosis given through Mrs. Duke, and would treat the patient.

All this was an exact statement of what occurred. The patient made the two visits to the clinic. On each visit he received only a superficial examination. Both physicians laughed at him, and the second, an older man than the one who first examined the patient, wrote Dr. Bull a very impertinent note. The patient was then sent to a specialist, who made a spectroscopic examination, and sent Dr. Bull a report which confirmed the diagnosis given through the psychic. This man was very curious to know why the patient had suspected that he had any trouble, since there were no symptoms which indicated it.

Of the patients whom I have seen cured by Dr. Bull's method, three had been in State institutions for the insane, and one of these had had to be restrained in a straight-jacket. This last is a young girl who is now trying to obtain a position that will enable her to leave the difficult home environment which had much to do with her breakdown. Another is a woman who had been in five different institutions, twice in the Boris Sidis Sanatorium, and was considered incurable when she came to Dr. Bull. Some of the

patients are persons who had not reached the point of being put under restraint, and whose condition was only incipient. Certain nervous cases have been persons who were not actually obsessed, but rather, overshadowed by entities who pressed too close to them, casting on the patients a reflection of their bodily memories and ills, and causing dissociation.

I am aware how repugnant all this must seem to those unaccustomed to the thought of spirit obsession, and I admit that the idea is shocking. It has its bright side, however. Insanity, as far as America is concerned, is increasing to an alarming extent. If supposedly incurable mental conditions can be relieved by this method, it offers hope to many whose improvement now is despaired of. Whether the spiritistic hypothesis be accepted or not, should make no difference to fair-minded thinkers, for it has shown pragmatic value and can be accepted as a working hypothesis. The important fact is the cure. When Dr. Schiller was in New York in December, 1926, he remarked to me that the value of this method must be judged by the percentage of cures. I answered that in the ten months during which I had assisted Dr. Bull, the percentage of cures among the patients who had persevered in the treatment for a sufficient length of time, had been one hundred.

While this is accurate as to the percentage of cures, it must not be understood to mean a great number. Dr. Bull cannot care for many patients of this type at one time. To those who are unable to pay, he gives his time and pays the medium himself. The medium can give him only three or four sittings a week as she has a family and household, and holds classes for the development of other mediums. Most cases take a long time under the circumstances in which Dr. Bull is obliged to work, such as lack of equipment, funds, and a place where the patients might stay while under treatment. Often the home environment of the patient has been an important factor in his breakdown, yet between the weekly treatments he must return to it, sometimes suffering a relapse. The communicators of the Group say that they might make quick work of the removal of certain entities, and themselves attend to their education, were it not that such quick removal is almost certain to prostrate the patient for a time, so that he would need care, and encouragement which he cannot have at home. They also remind us, in regard to one case that has required an unusually long time, that in the Doris case, two people watched the patient constantly for three years in order to accomplish what Dr. Bull is trying to do with weekly treatments, without supervision during the interim. The patient in question is a man whose mental derangement dates from a blow on the head which he received more than seventeen years ago.

In spite of handicaps such as I have mentioned, the work goes on, successfully, if slowly. It is surprising that so much has been

accomplished. Also, in spite of prejudice against the spiritistic hypothesis, a few men are broad enough to grant the pragmatic value of the treatment. Very recently a physician asked me about the work. When I had told him what I knew of it, he said with unconscious humour: "Well, I don't believe in spirits, *especially bad spirits*; but if it works, I don't care what you call it"; and he immediately sent a patient to Dr. Bull for whom he said he himself could do nothing.

An effort to check all of the statements made through Mrs. Duke would take the entire time of one or two persons. Dr. Bull's chief concern is the relief of the patient, and he makes little attempt at verification of identity, or information which does not bear directly upon the cure. Nevertheless, in the course of the sittings, a great number of statements become verified automatically. Those who are only interested in evidence of identity and of supernormally acquired knowledge, will find enough of such evidence to repay them for a study of these records.

The implications to be gathered from these reports are so varied, so far-reaching, that an interesting volume might well be written on their philosophical import. They invoke speculation along many lines, and especially do they raise the question as to the wisdom and efficacy of capital punishment; for it would appear from Dr. Bull's records, that the execution of a criminal does not put an end to his activities, but, rather, releases him to accomplish more insidious and widespread harm. Aside from the philosophical import, and aside from controversy as to the spiritistic analysis, the outstanding fact is apparent—the patients are relieved of conditions which have not yielded to treatment by alienists and psychiatrists.

NOTE BY EDITOR.

Thus far Mrs. Helen Lambert. In a very pleasant interview which will last in my memory, with her son, Mr. Barron P. Lambert, at the Park Lane Hotel, London, May 25th, 1927, further light was thrown on the manner of Dr. Bull's procedure. Mr. Lambert said that the patient, the medium, Dr. Bull, and the stenographer being in one room, the medium will say what she is being told by one of the "assisting group" of spirits, or will assume the personality of the obsessing or annoying spirit. In both the former two cases, an analysis of the patient's condition is generally given, or circumstances in his past leading to his present condition and a description of the annoying entities are described. When the medium assumes the personality of an obsessing entity, it is because that entity has been forced into this by the "assisting group." It would seem that in many cases this entity is unaware that he is causing harm to the patient; the fact probably being that he is so full of his own perceptions and troubles that the

well-being or the moral rights of the patient do not come into his purview at all.

However this may be, Dr. Bull speaks to him *via* the medium, as if he were present in the flesh, asking if he wishes to be helped; pointing out the damage done to the patient, and generally giving advice on the right line of conduct. Dr. Bull emphasises that by annoying the patient, he harms himself, and that if he will let the patient alone, the "assisting group" may assist him (the obsessor) also. In this Dr. Bull is sincere, for he feels as anxious to help the obsessor as the patient; so that actually there is a double cure.

This procedure, conjointly with normal advice to the patient, is found most effective. It is often found that the obsessor does not appreciate that he is "dead." If he had been crippled or addicted to drugs before his death, he feels the same physical handicap. The assisting group teach him that he may now be independent.

Should this be verified on the larger scale, we have here :—

(1) Definite proof that we are dealing with the souls of the departed.

(2) A most useful application of metapsychic knowledge for the benefit of sufferers from obsession which may be trivial or severe; and

(3) An illustration of the falsity of our notions of "evil spirits."

There is only one evil and only one sin—Selfishness. It is the absorption in our own little selves, ignoring the fact that we are members one of another in that great Body of God which is the whole universe.

Dr. Carl A. Wickland, now in England, has a very similar record. Mrs. Wickland is his assistant medium.

AN AUSTRIAN WOMAN HEALER.

By the HON. SECRETARY.

In May, 1925, I was in Austria, and hearing of a woman healer, who was reported as obtaining some remarkable cures, I visited her one day with a friend. She lived about two miles outside of Graz, and close to the Church of Consolation, Maria-Trost. The House—a small villa—was out in the fields, and the healer, Frau Yourach, had recently been settled in it through the kindness of a grateful patient.

As we walked the half mile from the tram to the house, we noticed others apparently on the same errand, some looking very ill, and painfully making their way, others assisted by friends, or children led by parents. We found the house with a side entrance in a yard, in which were one or two shelters and out-houses, and a few seats. They were certainly needed for already although it was only about 11.30 a.m., about 80 people had gathered. Some had come from far distant villages in Styria, having walked many miles since early morning; only one motor car was noticed during our stay, and many, though by no means all of the patients, seemed to be drawn from what would be called the respectable poor.

Frau Yourach's method of diagnosis was unique to me, and was explained by a Sister-of-Mercy, the head of a large Nursing Institution, whom we had arranged to meet at Maria-Trost. This lady had herself experienced Frau Yourach's power, and now sought relief for other sufferers. She had suffered from carcinoma in the intestines and kidney trouble, for years. The best doctors she could consult gave her no hope of relief, and almost in despair she came to Maria-Trost, when Frau Yourach immediately diagnosed the trouble correctly and gave her hope. After two visits she experienced relief, and continued to see the healer for some months. Since two years she had completely recovered, though from time to time she still had herself examined.

Frau Yourach's diagnosis is made entirely by examination of the urine of the patient, and everyone visiting her must bring a sample. One person, on the day of our visit, had brought samples for fifteen different persons in one village; it did not seem to make any difference whether the patients were present or not.

As we were strangers and had the introduction of this kind Sister-of-Mercy, Frau Yourach consented to see us after a short wait. As we were passed in through the patient crowd we saw them in turns receiving a card from Herr Yourach as to what hour of the day the healer would be able to see them. Some could not

be seen till late in the afternoon, and the poorest retired to the neighbouring fields, to gather some early dandelion salad to eat with their simple lunch; the better-off made their way to a coffee house in the village. I wondered what happened to the pilgrims when it was wet or cold, for I learned that on the days the healer was to be seen—four days in the week, she rests three, and prepares the herbs—similar crowds presented themselves.

Frau Yourach gave us a warm welcome. She was a dark, strong, sensible, able-looking woman in the forties, of the small official class. Her eyes were rather remarkable, dark, and almost seemed to have a light in their depths. She seemed pleased with her new house, and the greater convenience to see her patients. Maria-Trost, we were told, was an old centre of pilgrimage, and now the needy come to Frau Yourach. She sometimes sees 1,000 persons a month, and some of the local doctors, annoyed at their empty surgeries, had lodged complaints against her. A case was pending at the moment, and I learned, afterwards that she was subsequently fined for *pretending* to heal.

She said that she believed the purification of the blood is the secret of the cure of all disease, and the medicines used were all herbal and root remedies.

She asked if she might go on with her work while we waited. She took a bottle of urine from the Sister-of-Mercy, who handed it to her without a word. She went nearer the window, shook it and held it up to the light, stating that the appearance of the bubbles formed, helped her in diagnosis. It seemed to me as I watched her work with each bottle, that for a second or two, as she held it up, a momentary abstraction seized her, and a sigh or breath was released as she turned to tell us the result. In one case she said, "This person has been having too much smoked meat, and must give this up." This meat is a speciality in Austria at Easter, and the stated cause of the trouble was quite correct. The bottles were dealt with in quick succession, and then her son was called, and she gave him several bottles with pencilled instructions as to the remedies to be prepared and given to the patients. A little later several of the remedies—some quite warm—for they can never keep pace with the need—were brought in to us in small glasses to taste, and were found to be of most agreeable flavour.

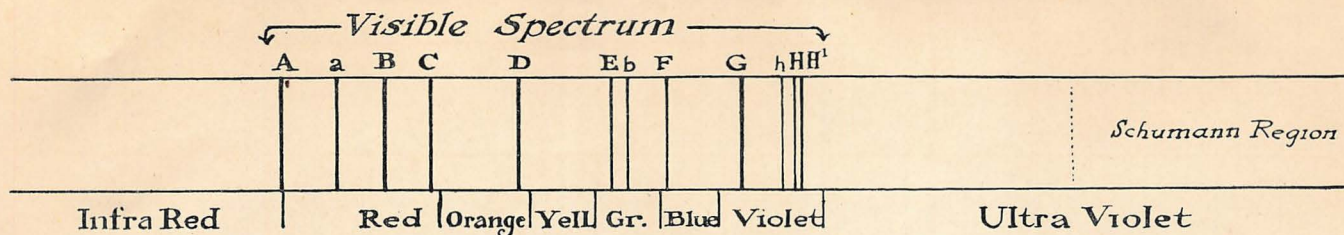
I asked Frau Yourach what she thought of this power that she possessed. She replied simply: "Es ist eine gabe."—"It is a gift!" and stated that her mother had a similar power, and was famous, and that she had learned from her. Her daughter who lives in another district has also inherited her power. It seems to have descended on the female side, for a son of twenty, though deeply interested, cannot "learn" it, we were told, a very good indication that a "psychic" faculty is involved. Frau Yourach said that she often felt extremely exhausted after the day's work,

and it seemed to me that after the examination of half a dozen bottles in our presence, the extreme concentration entailed had withdrawn some of the vitality she seemed to possess on our entrance.

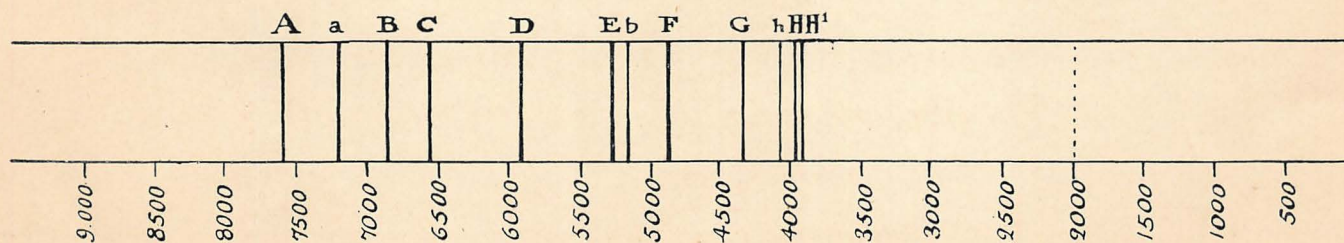
No money is ever asked of patients. Some give nothing, others are very liberal. The preparation of the herbs and roots entails much labour by her family, but they regard the work as service, and co-operate with her heartily. She forbids flesh foods and alcohol in many cases, and has an especial dislike of preserved meats of any kind. In this she is at one with the views of famous doctors everywhere.

A "wise" woman surely in the old sense, and one whom it was good to contact. Many times since, as I look at a picture I have of the Church of Maria-Trost standing above the little village, I remember the devoted woman who day by day ministers to the poor and needy of a whole countryside.

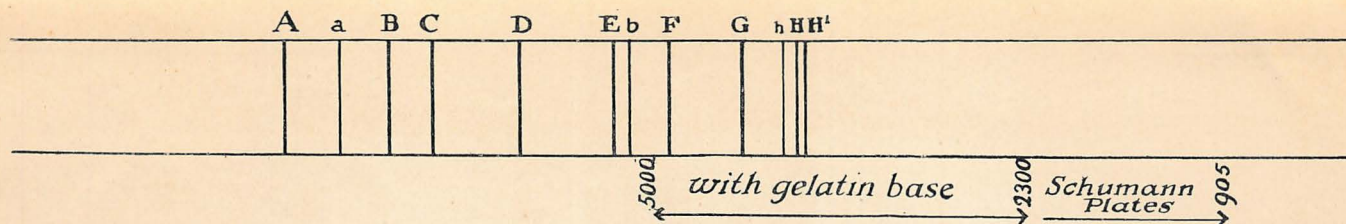
Photography in the Ultra Violet.



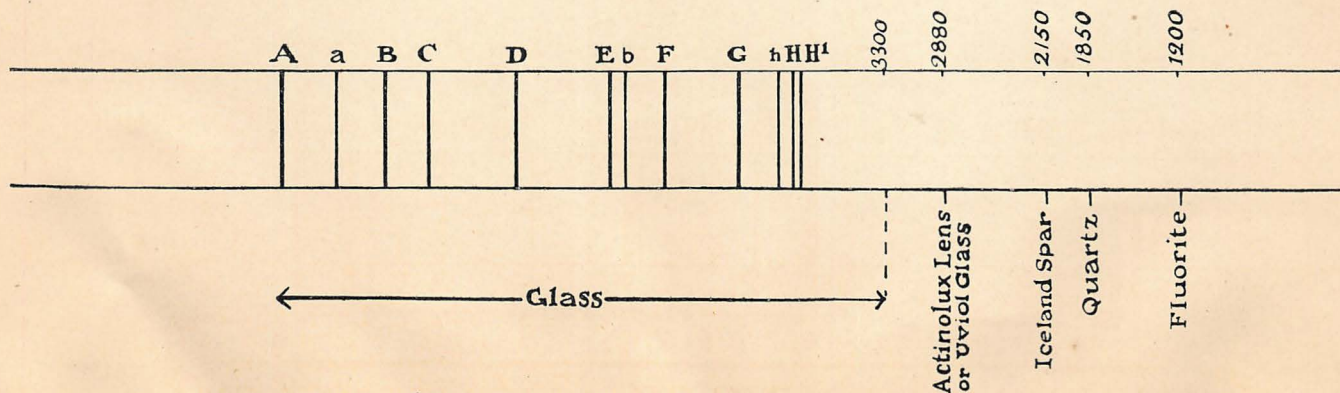
1. *Solar Spectrum, showing colour and dark regions.*



2. *Position of Angström Units (wave-lengths).*



3. *Sensitive area of Photographic Plate.*



4. *Diagram showing lens material required to photograph various regions of Spectrum.*

PROFESSOR BOZZANO ON SUPERNORMAL PHOTOGRAPHY.

Professor Ernesto Bozzano, of Genoa, is recognised by Dr. J. Maxwell as a man of extended erudition, high critical faculty, and a profound knowledge of the subjects on which he writes. He is the author of four books on psychic subjects, and of various monographs on psychic matters, among which may be mentioned his study of Hauntings, on Psychic Phenomena at the Moment of Death, on Premonitions, and lastly an able reply to the theory which attempts to account for all supernormal phenomena, without exception, on an animistic basis. These works are available in French, and consisting as they do, of large numbers of classified facts in each department, with a penetrating criticism on each, it is to be regretted that English translations are not yet available.

Professor Bozzano's position is that there are many facts which the animistic theory does not cover; though, as the supernormal faculties pertain to the soul, it is to be expected that they should sometimes manifest in its incarnate, as well as in its discarnate state; and that even the latter constitute strong presumption for survival of death, inasmuch as not being referable to the present environment, they indicate developments proper to its next evolutionary stage when free from corporeal limitations. Our readers will be glad to have Professor Bozzano's views on a subject which despite many incontrovertible proofs, is still held *sub judice*. Our warm thanks are due to Miss E. Maude Bubb, who has sent us the translation from the Italian journal *Luce e Ombra*. (Editor.)

Miss Bubb's preface runs: "In his article on "The Testimony of the Humble," in *Luce e Ombra* for September last, Signor Bozzano discusses many incidents in J. H. D. Miller's "From the Other Side: Talks of a Dead Son with his Father," in their bearing on proof of survival. With regard to Psychic Photography, or as he styles it Transcendental Photography, he remarks as follows:—

"Lastly the photographic test was given. This was an excellent one, for if the son's photograph taken during his lifetime, be compared with the likeness taken through the agency of a photographer-medium, there is so perfect a resemblance between them that one is forced to consider the incident as one of the best examples of psychic photography known."

Mr. Miller describes what took place in the following words, taken from chapter xv., p. 88 "From the Other Side":—

I heard of a spiritualistic circle in Crewe, which was gifted with the psychic power of obtaining spirit-photography. As I had

occasion to go to the Continent on business, I decided to break my journey for a few hours at this junction and try the experiment.

I had never met anyone belonging to this circle. I called at 144, Market Street, and was told that Mr. Hope was at home. He is a little, genial, affable man, an artisan by trade, who lives in an unpretentious house, and his arrangements and accommodation for photographic work are of the most primitive nature.

I had bought a dozen quarter-plates in Belfast before leaving, and carried them in my pocket. Mr. Hope; a lady member of the Crewe Circle, whose name I do not remember; Miss Scatcherd, of 14, Park Lane, London, W.1 (who had been lecturing on Spiritualism the previous evening in Crewe, and happened to be in the house when I called) and I, sat round a little table. I told Mr. Hope that I had plates with me, and he said to place them unopened in the centre of the table, I did so. The lady whose name I don't remember, sang a solo: "Oh love that will not let me go." This lady then offered prayer, after which Mr. Hope placed the box of plates between the palms of his hands and we likewise covered his, mine being on top and bottom. After a period of about fifteen seconds, a visible tremor passed down Mr. Hope's arms to the box.

Evidently not speaking to us, he said, "Thank you, that will do." The plates were again placed on the table, and Mr. Hope closed the meeting with prayer. He told me to put the plates in my left trouser pocket, and follow him. We went into a little dark room, in which he lit a red lamp. He told me to open the box, take out two plates, and put them in the camera slide. I did as directed, and wrote my name with a pencil on the dull side of each. We then went into a little glass-roofed conservatory in which was a camera. I examined it, and being satisfied that it was empty, gave him the slide to put into it. I sat down before it in the usual way; Mr. Hope and his lady standing on either side of the camera, with a hand each held the black cloth up during the exposure.

We again went into the dark room and I took the plates out of the slide and put them into the developing dish. Mr. Hope poured on the liquid and I did the developing, he simply watching the process. When he said they would do, I poured off the fluid and held the dish under a running tap until the plates were washed. On one of them I saw a head behind my own. Holding it to the light it was that of my son, and I felt not only astonished, but more grateful than I could express.

During the entire proceedings Mr. Hope never handled the plates for a moment, and they were never out of my sight except when in the camera. I gave him my name and address, and then said good-bye to the company. A few days later I received the photograph, a reproduction of which appears on the next page.

At a circle a few days after my return home . . . Hardy . . . came and asked, "What do you think of the photo? Is it a good one, Daddy?"

"Simply splendid. Can you explain how it was obtained?"

"I cannot tell of what the power was constituted because I don't know, but I can describe what took place. When you four were sitting round the table Sing (Guide) and I were standing behind you. Several guides—spirits specially gifted for this work—were behind the others, the chief guide standing behind Mr. Hope. This guide gathered the power from us and from you. He then directed it down Mr. Hope's arms to the box of plates; you noticed the trembling. The power then came around me, and when this took place Sing told me to build up a good likeness of myself. The drapery round me on the photo is the power out of which I partially materialised. I concentrated my thoughts for all I was worth on my earthly appearance during the time you were putting the plates into the slide. When the photo was being taken I was standing beside you as I appeared on the photo. Daddy, if you had turned round during the exposure you would have seen me distinctly, but of course, that would have spoiled your photo."

"What effect had the power on the plates?"

"I am not sure, but I think it made the one on which I appear, more sensitive."

"That seems reasonable."

"Well, Daddy, all through this investigation of yours you have been a stickler for evidence of my identity. I am not complaining but surely the photo will end all doubt, and be a good conclusion for your book." "Hardy, there is not a vestige of doubt in my mind. Even without the photo, I was long ago convinced, but the photo will be evidence for others who have not heard you speak."

* * * * *

This then, is another interesting case of Psychic Photography to be added to the many already noted. As we have seen, the narrator has minutely described exactly what took place with the evident intention of showing the genuineness of the phenomenon, though in this instance the intention is superfluous, seeing that Mr. Miller was unknown to all present and had arrived at Mr. Hope's (the medium) home quite unexpectedly, in which case it would clearly be impossible to have obtained a likeness of the experimenter's son on a photographic plate by fraud. It is unnecessary therefore to discuss the matter further.

When considering the theoretic value of this incident as proof of spirit identity, I should like to point out that our opponents overcome the difficulties offered by these phenomena of Psychic Photography by classing them as cases of "exteriorisation of thought-forms," which become impressed on the sensitive plate. In other

words, in the above example they would say that Mr. Miller, having visited Hope for the purpose of obtaining a spirit-photograph of his dead son—he was therefore thinking deeply of him—and consequently he exteriorised a thought-form reproducing the likeness of his son, which thought-form impressed the photographic plate. I allow that this hypothesis contains a substratum of truth, because experiments for the study of thought-form photography have been made. In these experiments the image of what the “sensitives” were concentrating their thoughts upon while “posing” before the camera, became impressed on the photographic plate. At the same time I must point out that such a phenomenon is most difficult to obtain, and that where such results were attained, the images were indistinct and confused, and only consisted in the exteriorisation of simple objects, such as a coin, a stick, or a bottle. But the exteriorisation of the likeness of a person of whom the “acting sensitive” was thinking was never obtained. Everyone is bound to agree that this last circumstance must be taken into serious account, because it shows the enormous difficulty of exteriorising thought-forms of a given complexity; and this even in the case of mediums; whereas those who experiment with psychic photography are not sensitives, but just ordinary normal people.

Even outside the narrow limits in which it would be possible to explain such experiments in psychic photography by “thought-form photography,” and even when making due allowance for this, the way our opponents explain away this formidable question is highly reprehensible, considering that they explain it without sufficiently considering the matter under discussion and pronounce sentence without option of appeal. In fact, they do not appear to see that there are still many facts to be explained; such, for example, as those in which the experimenters, thinking fixedly of some dear one who is dead, find that the likeness of some other deceased person of whom they had not thought at all has appeared on the plate.

Then also, how are other facts to be explained, in which the form which appears on the plate is unknown to the medium and to all present, and it is not till some time later that it is identified by people who were complete strangers to the experimenters? It is evident that in such circumstances it is no longer possible to invoke the theory of thought-form photography, and it follows, and must be recognised, that in numerous cases of psychic photography one is logically forced to admit the actual presence of the spiritual being who appears on the sensitised plate. As the subject is of great theoretical importance I quote a recent example of the kind.

Sir A. Conan Doyle, in *The Vital Message*, relates the following (p. 221):

“By the kindness of those fearless pioneers of the movement, Mr. and Mrs. Hewat McKenzie, I am allowed to publish another

example of spirit-photography. . . . The visit of the parents to Crewe was unproductive, and their plate a blank. . . . Returning disappointed to London, they managed, through the mediumship of Mrs. Leonard, to get into touch with their boy, and asked him why they had failed. He replied, that the conditions had been bad, but that he had actually succeeded some time previously in getting on to the plate of Lady Glenconner, who had been to Crewe on a similar errand. The parents communicated with this lady, who replied saying that she had found the image of a stranger on her plate. On receiving a print they at once recognised their son, and could even see that as a proof of identity, he had reproduced the bullet-wound on his left temple. . . ."

The opinion of a miniature painter who had done a picture of the young soldier is worth recording as evidence of identity: "After painting the miniature of your son Will, I feel I know every turn of his face, and am quite convinced of the likeness of the psychic photograph. All the modelling of the brow, nose, and eyes, is marked by illness—especially is the mouth slightly contracted—but this does not interfere with the real form. The way the hair grows on the brow and temple is noticeably like the photograph taken before he was wounded."

Mr. Stanley De Brath, citing the above incident, remarks:—

"In this instance the necessary conditions for "ideo-plastic action" to function were present. Mr. and Mrs. McKenzie were in presence of a powerful medium, they were full of desire to receive a portrait of their son, yet their hopes were disappointed. Whereas, previously, Lady Glenconner, who had never heard of Lieut. McKenzie, and knew his parents but slightly, found his likeness on the plate on which her own portrait was taken. To whom then, in this case must the 'determining will' of this 'ideo-plastic phenomena' belong?"

The reply to this question is so clear that Mr. De Brath does not even take the trouble to answer it; but the reply is this—that the "determining will" of this ideo-plastic phenomenon belongs to a deceased, and certainly not to a living, person.* Which is also proved by this most remarkable fact that had it not been for the son's message in which he informed his parents that he had projected his likeness on to the negative of an experimenter whom he named, the incident would have passed unobserved, seeing that neither Hope, the medium, nor Lady Glenconner could guess that this likeness of a stranger was a portrait of Mr. and Mrs. McKenzie's son.

In its turn such a message gives an excellent collateral proof of spirit-identity; because the deceased son had informed his parents

This was entirely my intention in the article quoted by Prof. Bozzano.—*Ed.*
 * Mr. Hope worked at the College after its establishment in 1920; but in 1910, when the photograph was obtained, he had never been in Mr. McKenzie's house, nor seen any of his family.

of a phenomenon accomplished by himself unknown to any living person. On the other hand, this exposes the absurdity of the second theory, namely, that spirit photography can be explained in all cases as an example of thought-form photography, (from the action of mediums or sitters—*Editor.*)

One of our opponents, when confronted by such cases as those cited, was forced to resign himself to renounce the theory of thought-form photography as being an inadequate explanation of all the phenomena under discussion, but consoled himself with the reflection that from a naturalistic standpoint, a very significant and eloquent fact emerges—that there is no case of proof of spirit-identity against which one cannot pit an example of a similar animistic phenomenon, which latter will more or less neutralise the proof of spirit-identity.

I reply that he is quite right : but that is precisely what ought to happen, on the supposition that man possesses a spirit which survives the death of the body ; in which case all the psychic transcendental faculties necessary to a spiritual existence must already exist in a patent state in the human subconscious self, *seeing that they cannot be created out of nothing at the moment of death.*

It therefore follows that supposing that it were impossible to prove that such latent powers exist in the subconscious Self—such as telepathy, telesthesia, ideo-plastic power, and clairvoyance into the past, present, and future—then it would be equally impossible to prove the existence in man of a spirit surviving the death of the body.

In the same way, if these powers exist in a latent form in the human subconscious Self, then one must logically infer that what is possible for a discarnate spirit to accomplish, must also be possible of achievement by an incarnate spirit, *whenever the latter is in a state of partial emancipation from the fetters of matter* ; as for instance, in various forms of mediumship, in both normal and induced sleep, in ecstasy, in coma, and so on. This being the case, it follows that if a discarnate spirit is able to form a plastic image of himself which is objective enough to be reproduced on a photographic plate, then an incarnate spirit ought also to possess the same latent faculty, and therefore be able to utilise it when he is in certain abnormal psychological states ; being hampered, however, by the fact that he is using powers which are only partially released from the hindering fetters of the material body.

Considering the matter from a different point of view, I would point out that although this type of manifestation may be either animistic or spiritistic as the case may be, it does not prevent our separating the various cases of psychic photography into two classes, the one of spiritistic and the other of animistic origin, more correctly speaking, into those in which it is possible to demonstrate the spiritistic origin on the basis of fact ; and

in which it is not possible to do so. Rather an arbitrary division, it is true, but one which works well within the limits to which it is applied.

Such a division would consist in this—that is cases of psychic photography like that obtained by Mr. and Mrs. McKenzie, one is forced to believe that the facts prove an exterior origin, inasmuch as there *are* no naturalistic theories which can be brought forward in opposition to the spiritistic interpretation of such phenomena. Whereas in the class of psychic photographs to which Mr. Miller's likeness belongs, it is not possible to prove exterior origin on the basis of the facts, and one should therefore suspend judgment and not classify them as spiritistic manifestations (without however, classifying them wholesale amongst the animistic phenomena), *except in those cases where other instances of personal identity prove an exterior origin.*

Now the psychic photo obtained by Mr. Miller appears to me to fulfil this condition, for the first communication received must carry much weight (As quoted in an earlier part of the article, but not reproduced here.—Translator's note), in which the dead son communicated through a circle to which he was entirely unknown, giving his full name, and begging the sitters to inform his parents of the fact that he had communicated through this medium.

This is a most important fact from the theoretical point of view; because it is quite inexplicable by the theory of cryptesthesia, metagnomy, telepathy, or any other naturalistic theory; and can only be adequately explained when the actual presence of the dead son is admitted, that is to say, of the spirit who stated that he was present at the time. This being the case, it seems reasonable to accept the word of the communicating spirit, when he affirms that he exteriorised and projected his own likeness on the photographic negative.

With regard to this case, I may say, that if it be impossible to contest the exterior (or spirit) origin of the first communication to the unknown sitters above-mentioned, then one must also concede the exterior origin of the numerous instances of personal identity furnished by this same personality, including the interesting signed autograph (mentioned in an earlier part of the same article) which he gave at his father's request, and all the facts which, in the absence of the aforesaid first communication might have been erroneously explained by the theory of cryptomnesia, cryptesthesia, or telepathy.

E. BOZZANO. Translated by Miss E. Maude Bubb.

THE PHOTOGRAPHIC MEDIUMSHIP OF ROBERT BOURSNELL.

Mr. Boursnell died in 1909, at the age of 77. The following notes on his life, by Mr. W. T. Stead, are taken from "Borderland," vol. iv., No. 1, January, 1897. Mr. Stead made many experiments with him, and introduced sitters to him.

"Robert Boursnell began his career as a professional photographer, forty-four years ago. It was in the early days of the silver bath, and the collodion process. All the plates spoiled during the day were cleaned up at night, or the next morning, and used over again. Many a time upon those plates they would get half a face more than they wanted—sometimes a hand—or sometimes two heads. This used to happen five or six times a week, more or less. The unwelcome figures upon the plates exasperated Boursnell's partner. He declared Boursnell did not clean the plates properly, (an amusing example of the obtuseness of this average mind), and so it was arranged that each should have his own plates. It was further decided that Mr. Clarke, the partner, should take the photographs, and that Boursnell should finish them.

"Mr. Clarke, being an actor as well as a photographer, was sometimes called to rehearse at the theatre. On these occasions Mr. Boursnell was left in charge, and to his annoyance, the figures began to reappear. When Clarke returned from the theatre, and the plates were shown with the second figure upon them besides the sitter, there was a great row between the two partners.

" 'You have been at it again,' said Clarke, 'Why cannot you clean your plates?'

"Boursnell therefore lost his temper, dashed the plate under discussion on the floor and solemnly damned the glass and the people too. From that moment shadow pictures never appeared upon Boursnell's plates until some years ago (1886) when he first made acquaintance with Spiritualism; then, to his great surprise, the same forms which used to appear on the plates in the old days reappeared, and just about as frequently. They came about once a day or about five times a week. Such is the narrative Mr. Boursnell sends me."

Boursnell had the faculty of clairvoyance excellently developed, and often described the building up process of the "spirit extra" before exposure. "Borderland" of the same issue reports the experience of a sitter who went to him in 1896, and who had made previous experiments under good conditions:—

"A spirit form was minutely described before the exposure by Boursnell, who stated that flowers were held up in the hand.

I asked my wife, who accompanied me, to hold out her hand, and perhaps our friend would hold the flowers towards her. Boursnell at once said, 'Yes, she holds the flowers down now.' The plate was at the time waiting exposure in the camera. The photo was recognised as a relative, but the fact of changing the pose on the spur of the moment *after the plates had been placed in the camera*, precludes all possibility of imposture." Similar happenings occurred on several occasions with this sitter.

Mr. Woolley, who has kindly supplied the photograph of Boursnell, says that Mr. Boursnell used to take ordinary commercial photographs as these taken by Mr. B. were "spoiled" by "extras." Boursnell personally had no misgivings at all but that the pictures were produced by spirit agency. He was highly clairvoyant and clairaudient. He was not an educated man, and not scientific in any way, nor a man likely to have discovered some new method of producing the photographs. Mr. Hewat McKenzie had some excellent results with Boursnell twenty-five years ago.

SUPERNORMAL PHOTOGRAPHY.

WITH SPECIAL REFERENCE TO CERTAIN PHOTOGRAPHS BY
R. BOURSNELL.

Among all the various forms of physical phenomena, this is one which is most easily checked for genuineness, and is most fruitful in producing conviction of the life Beyond. The common-sense of the average man who has had an experience of it perceives at once that whether the person whose portrait appears is there present invisibly or not, some assistance from the Unseen is obviously at work in producing the phenomenon. This is still more obviously the case when the portrait is of some person, such as Lieut. McKenzie, whom no one in the studio had ever seen.

Nevertheless, supernormal photography has never been examined by the Societies for Psychical Research with anything approaching the attention that it merits; presumably because nothing reliable can be predicated of any print or negative apart from the circumstances of its production, and nothing is easier than to counterfeit such photographs.

Numbers of private photographers, however, have taken advantage of the presence among us of photographic mediums like Mr. Hope, of Crewe, and Mrs. Deane, and have been convinced of the genuineness of their work. Mr. Traill Taylor, the editor of the *British Journal of Photography*, made a test of Mr. David Duguid, and described the results in a lecture to the London and Provincial Photographic Association in 1893. He certified that, accompanied by two detectives, and using his own camera, plates, and all apparatus, he obtained a number of "extras," Mr. Duguid being merely present in the studio and not touching the plates at

all. He was, of course, ridiculed, and lost caste among his fellows for his credulity.

In the case of the photographs of Dr. Geley, obtained by myself at the British College, I intimated to Mr. Dingwall, as Research Officer to the S.P.R., that Mr. Hope had not touched the plates throughout the process, and offered them for his inspection. The only question he put to me was, to the best of my recollection, "What was the size of the beaker in which the developer was mixed?"—a question whose inwardness I have never been able to penetrate.

In 1918, the Society for the Study of Supernormal Pictures was formed, with Dr. Abraham Wallace as its president, Mr. Fred Barlow being secretary, and till last year it continued its work of examination and testing. That Society consisted largely of professional photographers. It reported at its May meeting at the College, in 1920, that:—

"The members here present desire to place on record the fact that after many tests and the examination of thousands of pictures, they are unanimously of opinion that results have been obtained supernormally on sensitive photographic plates under reliable test conditions. At present the members do not undertake to explain how the results have been obtained, but they assert that they have undoubtedly been secured under conditions excluding the possibility of fraud."

Probably the most remarkable psychic photographer that has appeared as yet, was Mr. Robert Bournsnel, of Shepherd's Bush, who died in 1909, and had been taking these photographs for twenty years, without any attention being paid to his work unless by private experimenters of whom Mr. S. W. Woolley was one.

Much could be added on the history of Supernormal Photography, and those interested are referred to Mr. Coates' *Photographing the Invisible*, to Sir Arthur Conan Doyle's *Case for Spirit Photography*, and Mr. Campbell Holms' chapter in his book *The Facts of Psychic Science and Philosophy*. The late Dr. Alfred Russel Wallace and Sir William Crookes were convinced of its genuineness; and Sir William Barrett after experimenting with me, came to the same conclusion, as he mentions in his last paper to the S.P.R., published in the Proc. xcii., 1924.

Supernormal photography differs from normal photography in that the objects recorded are not visible to the eye. Nor is the camera an indispensable adjunct. Numerous cases are on record of "skotographs" (Gr. skótos=darkness) taken on one plate in an unopened packet. Two instances may be mentioned, one is that given by Mr. H. C. Scofield in *PSYCHIC SCIENCE*, of October, 1923, giving identical photographs of Major R. E. E. Spencer (deceased), one from the camera and the other from a plate held by the medium in a light-proof envelope; the other is the excellent

experiment by Dr. Geo. Lindsay Johnson, F.R.C.S., and Miss Scatcherd, which I have detailed (p. 42-45) in my book *Psychical Research, Science, and Religion*, the account being taken from Dr. Johnson direct. It was published in *Light*, of October 30th and November 6th, 1920. Briefly, this was the skotograph of a white rose which appeared in the middle of a packet of plates, sealed by five witnesses, opened and developed in the rooms of the Royal Photographic Society in the presence of the same witnesses.

From these and a large aggregate number of experiments of a like kind, it is certain that the camera and lens are not essential to the production of supernormal images on the photographic plate. The camera may be useful in the case of some portraits, and may possibly aid more perfect production; but it always introduces an element of uncertainty in view of the many possibilities of trick photography.

ON PHOTOGRAPHY IN GENERAL.

Photography is far from being the simple matter that amateurs who press the button, and leave the Kodak Company to do the rest, are prone to imagine it; and it is useless to approach considerations of supernormality without a tolerably clear idea of the normal process.

This is, briefly, that the lens throws on to the plate an image of the scene in focus, and the quality of light due to each part of that scene alters the silver salts in the gelatin emulsion so that metallic silver is precipitated by the action of the developer to the degree that light has acted on each part of the plate. This is very generally understood, but there is far more to it than this.

Referring to the diagram, Fig. 1 shows the solar spectrum with a few of the "absorption-bands" (known as Fraunhofer's lines), due to the absorption of certain wave-lengths by the gases in the sun's photosphere. This spectrum extends on either side far beyond that portion which is visible to our eyes. Our sight is only attuned to certain wave-lengths of the vibrations of the ether which produce the sensation of "light."

Fig. 2 shows the wave-lengths of light in the different parts of the spectrum measured in Angström units, each unit being one-hundred millionth part of a centimetre. The diagram means that at the red end of the spectrum the wave-lengths of red light are between 6,500 and 7,600 units, and at the violet end 3,900 units. That is to say, the violet rays are shorter and quicker, and the red rays are longer and slower than in the intermediate parts of the spectrum. But the vibrations extend far beyond both, and to these further vibrations our eyes are insensitive.

Fig. 3 shows the sensitive area of the usual photographic plate (a) with gelatin emulsion, and (b) without gelatin. It will be noticed that the former are not affected by wave lengths longer

than 5,000 units, but are sensitive to wave-lengths in the ultra-violet up to 2,300 units, but chloride plates are sensitive to wave-lengths up to 905 units. It is also to be noted that by the use of dyes the emulsion can be rendered sensitive to yellow and red wave-lengths; di-cyanin, for instance sensitises far out into the infra-red, but is difficult to use.

Fig. 4 introduces another factor—the material of which the lens is composed. Glass shuts off most of the wave-lengths shorter than 3,300 in the ultra-violet and longer than 7,600 in the infra-red. Quartz transmits wave-lengths as short as 1,850. A lens made of fluorite transmits wave-lengths of 1,200 units.

From this it will be seen :—

(1) That it is possible to photograph a material object by ultra-violet light. In this case the invisibility of the object depends entirely on the lighting, ultra-violet light having no effect on the retina. The space therefore appears dark.

(2) That an object (if there be such) that could only reflect ultra-violet rays would be normally invisible by any light that did not contain such rays, but could be photographed with a glass lens, provided that the illuminant did contain them.

(3) That such photography would be facilitated by the use of a quartz lens, and still more by one of fluorite. Unfortunately fluorite of optical quality is rare.

(4) That chloride of silver is more sensitive to the ultra-violet rays, than bromide.

(5) That the strongest photographic effect on a supposed object capable of reflecting ultra-violet rays only, would be by using chloride plates, a quartz lens, and an illuminant rich in ultra-violet rays such as the light given by a mercury lamp with a quartz bulb or a flash-light of magnesium and aluminium.

SUPERNORMAL PHOTOGRAPHS.

In this connection, attention may be called to a photograph in the Journal of the American S.P.R., for October, 1926, which shows a semi-materialised hand or hands, photographed by flash-light with a quartz lens. The experimenter, Dr. Mark W. Richardson, writes (p. 604): "For some time Walter had promised that he would eventually show his hand on the flapper of the bell-box; and, on the evening mentioned, all preparations having been completed, the photograph was taken by flash-light in the midst of the red light. *Our eyes saw nothing supernormal,** but the quartz lens camera through which ultra-violet light passes, records two psychic hands. This photograph shows several very interesting phenomena. First, the irregular splashings of light which represents teleplasm in a primitive state; secondly, Walter's large white left hand on the flapper of the bell-box (actually ringing it as a matter of fact); and thirdly, a small baby hand in contact with Dr. Crandon's little finger. This baby hand seems to spring

* My italics.

from a rounded column of teleplasm which in its lower part is light in colour. At the wrist, however, there is a sharp line of demarcation, and the hand itself is quite perfect, showing a normal photographic reaction."

The inference would seem to be that the semi-materialised hands were visible to the quartz lens by ultra-violet light, *though not to the eye*. Many photographs have been taken of fully materialised forms since Sir Wm. Crookes photographed "Katie King" along with her medium Florence Cook. Many of these are given in Dr. Geley's books *From the Unconscious to the Conscious*, and *Clairvoyance and Materialisation*, also in Dr. von Schrenck-Notzing's *Materialisation Phenomena*. These are all strictly normal photographs; the supernormality lies in the materialisations and nowise in the photography. It is necessary to mention this, as some persons fail to distinguish the essential difference between the normal photograph of a materialisation visible to the eye, and a supernormal photograph where nothing visible is present.

Dr. Richardson's experiment, where an invisible hand seems to have been photographed by ultra-violet light, but was not made visible to the eye, occupies an intermediate place between the other two phenomena. It may be the beginning of a very valuable series of experiments.

PREVIOUS COLLEGE RECORDS.

A very large number of portraits, some readily recognisable on comparison with a normal photograph, have been produced by Boursnell and other photographers, are kept at the College, and also a number of "extras" of very various kinds. Four theories have been advanced:—

(1) that there is an invisible image before the camera; (2) that the "extras" are the result of artistic work by the invisible operators; (3) that the invisibles use a transparency with an image upon it; and (4) that the "extras" are "thought-forms" exteriorised by the medium or the sitters or both. Instances illustrating each of these theories will be found in the College records, among which there may be quoted the following issues of the Transactions:—

April 1922. By Major R. E. E. Spencer, without a professional medium. A most interesting article by one who gave much time to the subject. He gives adequate reasons for favouring the transparency theory.

July 1922. By Mr. Bligh Bond with Mrs. Deane; experiments to show the action of volition in placing marks in particular positions.

October 1922. By the Principal of the College with Hope as medium, and Mr. James Douglas, editor of the *Sunday Express*.

Mr. Hope's hands were tied, Mr. Douglas brought his own plates which the medium did not touch.

July 1923. By the present writer: a sitting under test conditions.

October 1923. By Mr. H. C. Scofield. An interesting example of a duplicated psychic portrait—one on a plate exposed in the camera and the duplicate on a plate held in the medium's hand in light-proof envelope. The portrait is a kind of caricature of Major Spencer (deceased), but quite recognisable.

January 1924. An interesting series of experiments by Mr. Stavely Bulford.

April 1924. Various remarkable experiments, some stereoscopic.

July 1924. By the Hon. Secretary, from College records.

October 1924. By Mrs. McKenzie, Miss Scatterd, and the present writer. Portrait of Dr. Geley (deceased) under strict test conditions. Medium did not touch the plates at all. Also of an "extra" on a roll-film.

January 1925. Record of experimental work by the Hon. Secretary; and of work with Mrs. Deane, by Miss Stead.

October 1925. Exposure of the frauds by G. H. Moss, illustrating the non-evidential character of anything produced by a medium who insists on having plates to "magnetise." I may mention that in a series of experiments with Mr. Hope I found no difference whatever, whether the slides were loaded with plates bought in London or locally, "magnetised" or not. Excellent results were produced on all indifferently. These experiments were carried out in Devonshire. Some mediums have the obsession of "magnetisation" in their minds and when they know that they are dealing with unmagnetised plates their faculty is inhibited.

January 1926. On some experiments with Bournsell.

July 1926, by Mrs. Moore Browne. A Test Experiment with Mr. Hope.

April 1927. A singular case of Animal Supernormality. A most remarkable instance of the supernormal head of a puppy on the loins of a large wolf-hound, on a roll film.

ROBERT BOURSNELL'S NEGATIVES.

As announced in the Transactions in a previous issue, the College has received from Mr. S. W. Woolley, the generous gift of 89 negatives, taken by Robert Bournsell, in conjunction with himself from February 1897 to April 1907. This gentleman is an experienced photographer and chemist, who set himself the task of examining Bournsell's mediumship with the view of discovering its genuineness or otherwise, and if possible the method of production of the phenomena if he were convinced of their supernormality. Mr. Woolley shows a thorough knowledge of the tricks by which results can be artificially produced. He writes:—

"In regard to the authentication of the photographs, the

control which I exercised was never relaxed, but I cannot, at this distance of time, give anything definite regarding a particular print. I took my own plates, previously marked, placed them in the dark slides at Mr. Bournsell's, examining the slides well, and after exposure, took them out and brought them home with me for development. This procedure was only varied a few times in the earlier photographs, the alteration being that in my presence, the negatives were developed, fixed, and partly washed. I took them home in grooved boxes completing the washing at home. Mr. Woolley's records show that as a rule several plates were exposed the same day and taken home for development, as stated above."

In an exceedingly interesting conversation which he kindly gave me at the National Liberal Club, on April 28th, 1927, he explained that until thoroughly convinced of Mr. Bournsell's genuineness, these precautions were rigidly followed. In the later examples, he omitted to mark some plates, but invariably took his own. He states that they were not handled by Bournsell at all. This disposes of the greater part of the ingenious methods of fraud usually put forward.

As in the cases quoted above, no single hypothesis will cover all the various types of photographs, always excepting the hypothesis of fraud. There is scarcely one of these photographs that could not be produced by trickery, *given the time and opportunity for manipulation of the plates*. But this goes dead against Mr. Woolley's positive statements as to the conditions of their production, and also assumes that among the scores of competent and professional photographers who have conducted the most rigid tests in a thoroughly sceptical spirit, there is not one who had sufficient acumen to perceive whether the medium touched, or changed the plates, or manipulated the background. This kind of scepticism sterilises enquiry. It is therefore set aside in the present article. Personally, I was sceptical of the genuineness of the phenomenon till in company with Dr. Geley, I visited Mr. Hope at Crewe in November, 1919, I have given the full account of the experiment there in my book *Psychical Research, Science and Religion*, and will therefore say no more here than that the medium did not touch the plates till developed and fixed, and that both Dr. Geley and I were satisfied that there is a case for enquiry.

Fourteen plates have been selected as typical. Of these it is curious that Figs. 1 and 2 should have been the first to conform to the usual idea that the image produced is of an invisible person. It is said to be a sister of Mr. Woolley's who died in infancy.

Mr. Bournsell claimed to be clairaudient, and he gave this information, which would be valueless, but that the picture is recognised by Mr. Woolley as having a strong family likeness to a living sister. He says that the occasion was the first on which

he met Mr. Bournsell, who did not know of his intention to visit the studio. It will be noticed that the lighting of the normal sitter is from the left, and that of the supernormal from the right. This is usually claimed to be proof of fraud, it being *assumed* that the plate has been prepared beforehand. It is here necessary to repeat that all such arguments are based on the *a priori* reasoning. Not all the pictures are of this clear kind. Fig. 3 is a transition. It was recognised by the sitter (Mr. Clarke) as his wife. It presents a rather wooden appearance in general outline.

Fig. 4 seems to be a figure made up to show another method. It is absolutely wooden, the anatomy is impossible. Compare the two shoulders, impossible in a living figure.

Number 6 shows a man who was said to be a pavement artist, who, Mr. Bournsell said, had produced Fig. 5 drawing on the plate. The lines of the sketch are quite clear glass in the negative, and it will be noticed that the drawing overlaps the face. There is another negative taken on the same date which shows a very clear bust of a woman above the cloud of light or ectoplasm.

Figs. 7 and 8 are an illustration of quick changes. The sitter has not moved at all, and the plates were therefore taken in rapid succession: the non-movement of the sitter is important. It shows that the two exposures from a double slide were made at short intervals, and that the "extra" is nearly, but not quite, the same in both, the hair showing slightly more and the pectoral cross is added on the second.

Fig. 9 illustrates the mode of formation. In another photograph taken on the same day (March 18th, 1897) the cloud is vague; in this the beginning of a head is seen as the cloud is gathered together.

Yet another mode of procedure seems to be given in Fig. 10, which seems to be a reproduction of an oil-painting. Note the close lines across the breast of the figure and the set of the drapery below the waist; also the hard outline of the shoulder drapery.

Figs. 11 and 12 are remarkable for the clearness of the supernormals which are in focus, the sitter being slightly out of focus. This is due, Mr. Woolley explains, to Mr. Bournsell having focussed the figure on the background, *which he could see*. Again the sitter has not moved at all during the interval between the exposures.

Number 13 is a slightly different pose of another not shown here; the face and figure are more complete and clearer. Again the sitter has not moved between the exposures. As Mr. Woolley loaded the slides himself there is no known means by which the alteration could be produced.

Fig. 14 is an illustration of a figure taken on October 7th, 1906. The self-same figure, identical down to the scratches on the plate,

appeared in a photograph taken February 20th, 1905. Note that the scratches on the shoulder extend beyond the figure in both. This is almost certainly due to a psychic transparency being used.

It is unfortunate that the block-maker has neatly obliterated these scratches which are not *on* the plate, but in the structure of the gelatine.

CLASSIFICATION BY THE MECHANISM.

Assuming that all the photographs are genuine supernormal effects, let us now attempt to deduce some kind of system in their production. We are always dependent not only on the experimenter's good faith (however unexceptionable as in the present case), but also on his powers of observation and his skill in guarding against trickery. I have always maintained, and have experimentally verified, both in company with Sir William Barrett and others, that no trickery whatever is possible when the medium does not touch the plates in any way whatsoever, and the background is plain and the camera my own.

We are agreed that there is scarcely any supernormal photograph (with the exception of unmistakable portraits of a deceased person taken with an unexpected sitter) that cannot be imitated by normal methods, given time, opportunity, and skill. In the present case Mr. Woolley states that "in no case were the supernormal appearances which subsequently appeared on the photographic plate apparent to the eye, and it is hardly necessary to add that all the ordinary precautions were taken of marking the plates, examining the dark slides, camera and lens, stops, and background."

Based on experience in normal photography, the methods may be classified as under:—

I.—*The Objective Method.*

By this is meant that some normally invisible* person is present before the camera, and the photograph is produced by the ultra-violet rays reflected from this body. This would account for the faces in half-tone but not for the drapery nor for the lighting, which later should be identical for normal and supernormal, but not for skotographs.

II.—*The Thought-form Theory.*

The image is a thought-form projected from the unconsciousness of the medium and sitters. This has a slight plausibility as certain forms—a cap, a stick, and a bottle, have already been produced by intense concentration for fifteen to twenty minutes. But so far, no face ever seems to have been produced. Moreover the time

* In some cases clairvoyants present would appear to have described these persons as present.

of exposure is but a few seconds; the faces and forms vary rapidly; and the theory is quite unequal to account for the many variations in form, and for writing, unless indeed the thought-form is produced by the agency of the discarnate.

III.—*The Transparency Theory.*

The image is not produced on the plate but on an invisible film placed between the plate and the lens. This is almost certainly at least one method employed, as is shown by the cases of mirror-images in which the exact replicas are given reversed. The marks on the edges of plates which are usually referred to double exposure (fraudulent) are due to this in some cases, (not all). This would account for everything that could be produced by such method normally—writing, portraits, reproductions, and every variety of image. It would not account for the extremely rapid variation on plates taken within a few seconds of each other, nor for the clairvoyance of Mr. Bournsell, who would seem to have seen the images 11 and 12 on the background. It does not account for the “skotographs” where no light is admitted. If however the photographs are taken by some other means than light, it may indicate another process altogether.

CLASSIFICATION BY THE SUBJECT PHOTOGRAPHED.

The chief points to be reconciled are :—

(1) Written messages on the photographic plate; (2) portraits of deceased persons unknown to the sitters (other portraits are simpler; (3) animal forms such as the puppy on Lady Hehir's wolf-hound; (4) reproductions of pictures; (5) drawings on the plates or background; (6) symbolical forms; and (7) Skotographs.

In all these *personal action* is manifest, quite apart from the means employed to give effect to it. It is obvious enough also, that whether the beings are “four-dimensional” or not, they have powers which are latent in us material beings and only come to the surface occasionally.

The new science of Metapsychics is the science of the direct action of Mind on Matter, whether on the largest evolutionary scale or in the small phenomena of the laboratory and the studio. Dr. Geley remarks in his last book that no great progress is to be expected in that science till *all* phenomena are taken into account; the separate phenomena in each department must be combined. In view of the fact that many photographs or “skotographs,” have been taken without exposure in the camera at all—but the unopened packet of plates being held for a short time in the medium's hands—it is evident that the action on the plate can take place without any exposure to normal light. The transparency process would be applicable to this provided that another method of impressing the plate than light were found, and that the operators have access to spaces that are to us closed.

It is much to be regretted that this mode of experimentation has not been more frequently pursued, in spite of the difficulty of inducing some mediums to depart from their usual methods. It eliminates at once all supposed trickery by double exposures, by doctoring the plates, substitutions, etc., etc., which are always alleged against photographs taken with the camera, and points to the alteration of the emulsion by different means.

GENERAL CONCLUSIONS.

Taking account of all the phenomena testified to by Dr. Geley, Dr. Crawford, Professor Richet, Dr. Osty, and the works of the multitude of observers contained in Mr. Campbell Holms' admirable summary, it is abundantly clear that the photographic phenomena result from the action of unseen beings. In his fifteenth chapter he gives many proofs that the phenomena are but a small part of the direct action of Mind. The instances of invisible pictures created on blank sheets of paper, visible to the clairvoyant (113)*; the long exposures given by Mrs. Deane (204a); A. R. Wallace's photograph of his mother (294a); the photographs in complete darkness (296); the stereoscopic images, sometimes concordant and sometimes discordant; and the colour work (208); Major Spencer's reversed communication (mirror-writing) in duplicate of a direct writing (212); Mr. Blackwell's photograph, unrecognised in London, but verified in Canada (213); the distant photographs procured by exposure of a letter or a lock of hair (214); the astonishing phenomenon of the invisibility of the sitter (215); the long messages in English and Latin (216); Mr. Booth's experiment with collodion plates (217); the Comte de Bullet's experiments with A. H. Firman, giving photographs in complete darkness (218); are all of them instances of modifications of forms and lighting which are incompatible with our physical knowledge.

The operators have the power to influence matter by what seems to us the direct action of Mind; this explains the rapid changes in photographic forms, as in the case of the pectoral cross added between two exposures. They have access to spaces that seem to us closed. They can, or some of them can, modify ectoplasm to present rods (Crawford), semi-living bodies (Geley), or reproductions of pictures (Schrenck-Notzing). The means by which these things are done is totally unknown, but the bare fact is clear. This seems to us so extraordinary that we are loth to admit it, but having regard to the many messages that come through, and the many recognisable portraits that come through, one inference is plain—there is survival, and some at least of those who survive have powers quite unknown to us.

It is quite a mistake to look for purely mechanical action, and this is the more clear that in this department of Metapsychics,

* Numbers in brackets are those of Mr. Holms' paragraphs.

which presents us with incontrovertible proofs of the forming action of mind, for the experimenters receive proofs and directions totally unexpected by them.

Having been myself utterly sceptical, and having been converted by such testimonies and direct experiment, I once imagined that plain testimony to the simple fact that in my own experiments the medium did not touch the plates at all, would convince others, or would at least check the *a priori* denials. I now know that no testimony will penetrate closed minds. It is folly to expect that anyone less high-minded than Professor Richet will frankly own to having been wrong; his recantation is almost unique in the annals of Psychical Research.

The task before experimentalists is to devise a series of experiments which will locate the form-producing power, the ideoplastic substance, and discover its actinic mechanism by ascertaining the conditions under which it can and cannot act; and to ignore all criticism which does not rest on such experimentation. Not till we recognise that our language does not contain the words in which these things are expressible, shall we admit that human beings, though at the top of the animal evolution, are on the lowest plane of spiritual evolution, and thus learn the first lesson taught by these strange phenomena, perhaps the most remarkable in the whole range of Metapsychic science.



FIG. 1.
Taken February 7th, 1897.

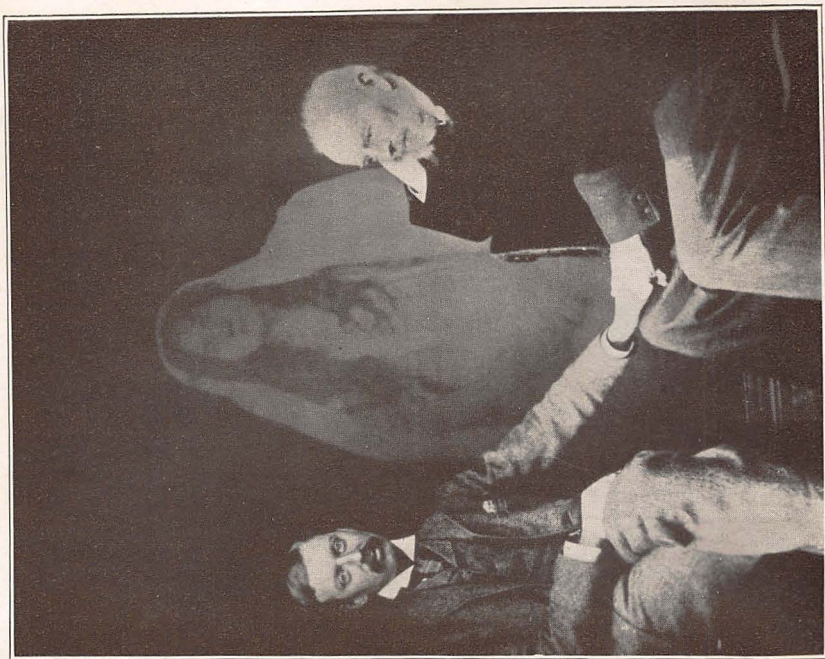


FIG. 2.
Taken March 11th, 1897.

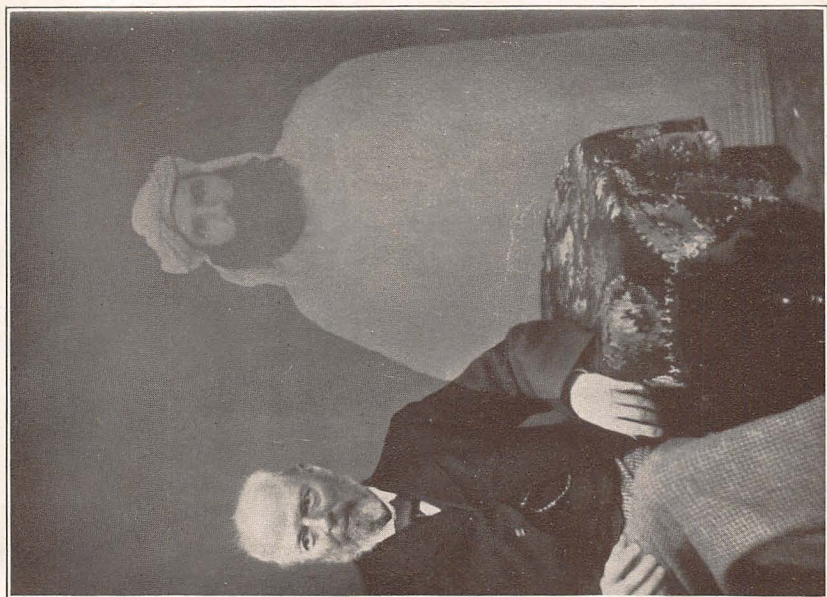
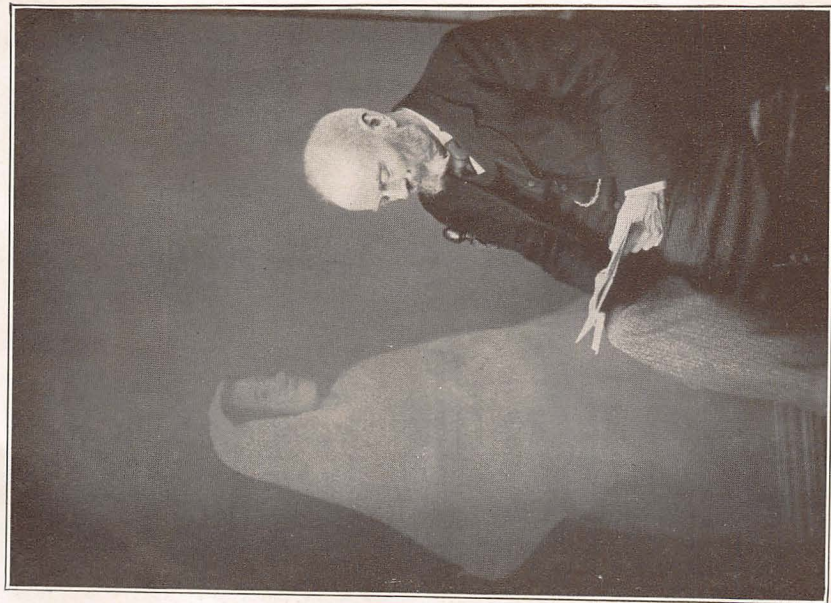


FIG. 3.

FIG. 4.
Note the artificial appearance of both "extras," especially Fig. 4.

PLATE III.



FIG. 5.
Taken October 9th, 1904.

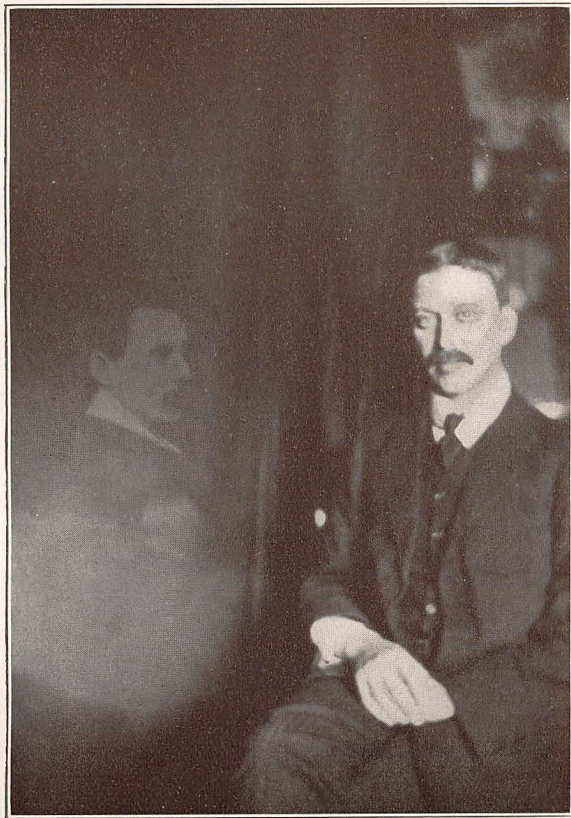


FIG. 6.
Taken October 9th, 1904.

Fig. 6 is said to be a pavement artist who drew Fig. 5 on the plate.

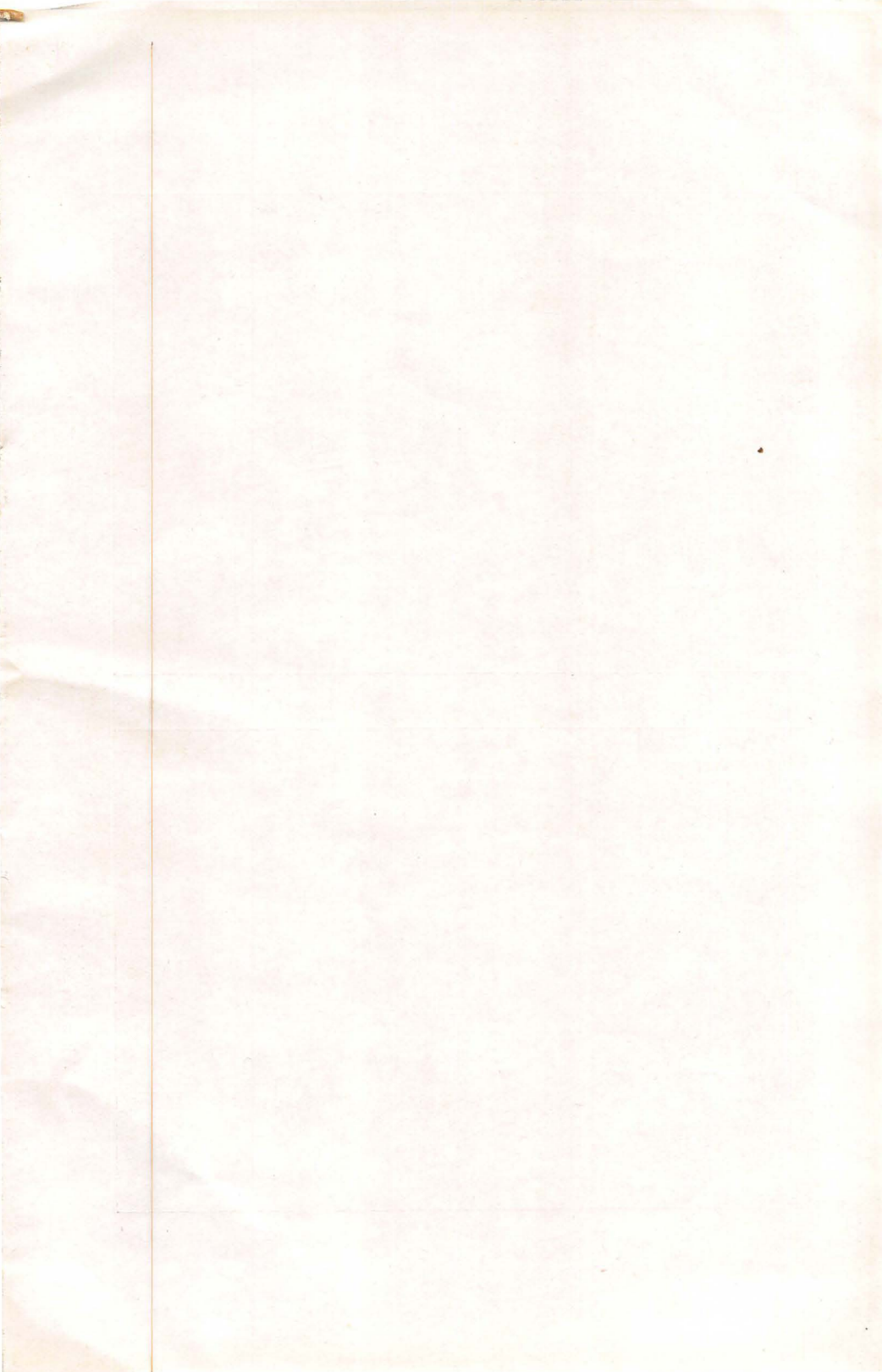


PLATE IV.

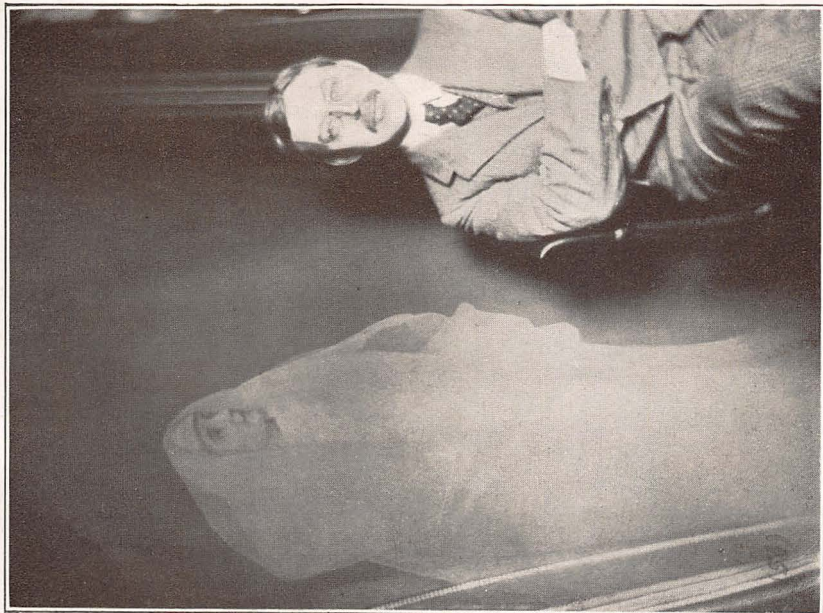


FIG. 7.

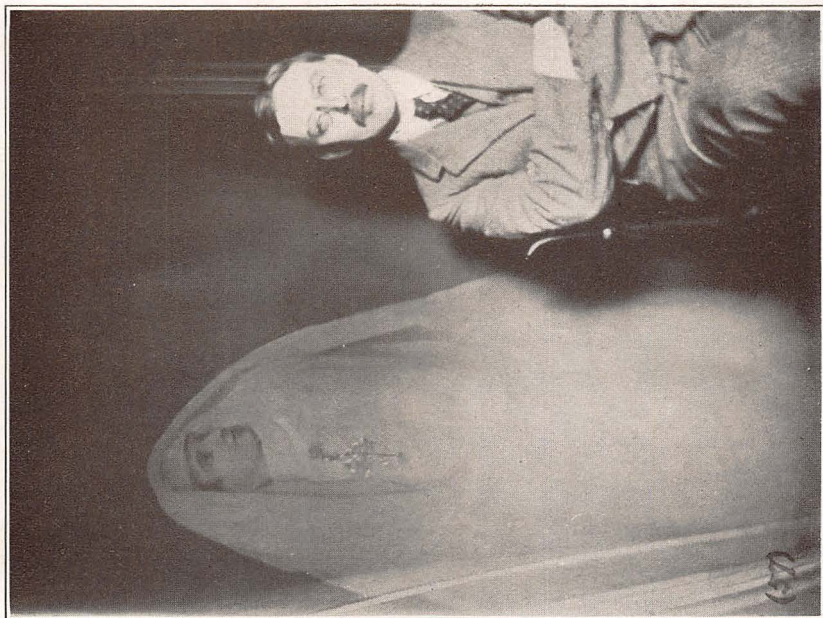


FIG. 8.



FIG. 9.
Gradual formation of head.

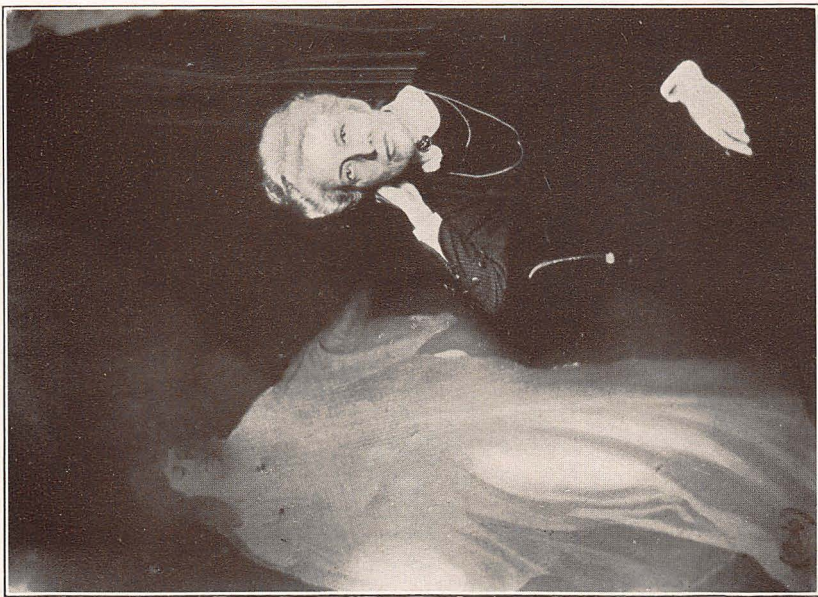


FIG. 10.
Note structure of canvas in the "extra."

PLATE VI.

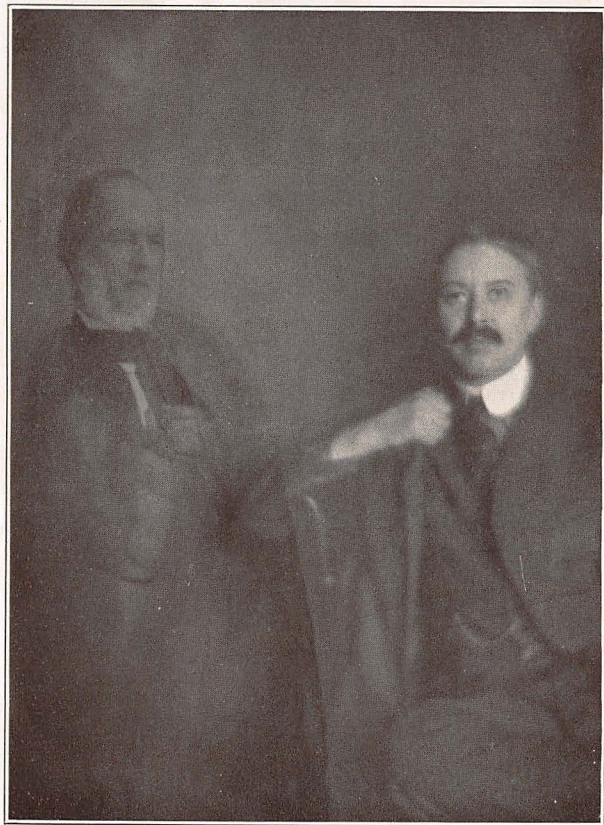


FIG. 11.
Note that in both cases the camera was focussed on the background where Boursnell claimed to see an extra. Sitter has not moved, and is out of focus.

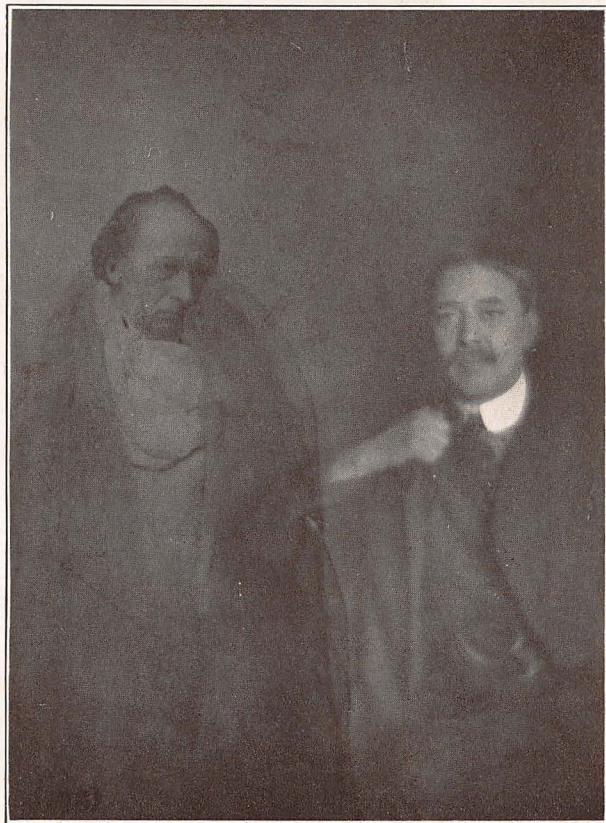


FIG. 12.



FIG. 13.

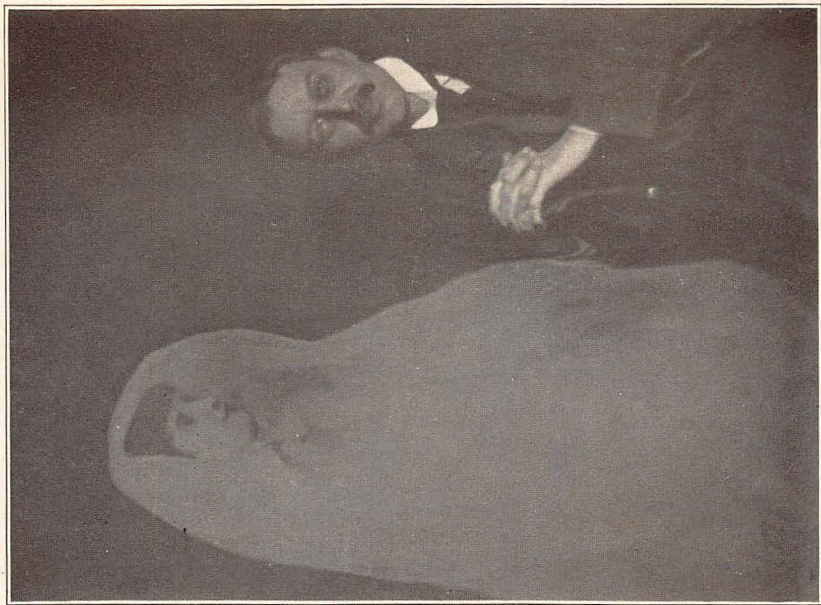


FIG. 14.

WHAT WAS THE FIGURE?

By Captain E. N. BENNETT.*

(By kind permission of Capt. Bennett and the Editor of "The Wide World Magazine," in which the article appeared in December, 1920.)

During the Christmas vacation of 1901, when I was a bachelor "don" at Oxford, I received an invitation from my friends, the B—— H——'s, in Gloucestershire, to join their party for the County Ball. On my arrival I found the house full of youths and maidens, including the three charming daughters of my hostess. After two or three days of merry-hearted enjoyment—walking, skating, dancing, and so forth—the conversation at dinner one evening turned to spiritualism, and as I was known to be a keen member of the Psychical Research Society, Mrs. B—— H——'s sudden demand, "Oh, Mr. Bennett, do get us a good medium down here for some séances!" was supported by a veritable chorus of "Oh! please do!"

Now, I have never cared to treat psychical research in a frivolous spirit, and I was not drawn to the idea of using any medium, fraudulent or otherwise, as the centre of a semi-comic Christmas séance. In response to my assertion that all paid mediums were sometimes fraudulent, Mrs. B—— H—— replied, "But surely you know of at least one reliable medium?"

"Well, as a matter of fact," said I, "I know one medium, Mrs. Corner, formerly Miss Florence Cook, who sat with the famous Sir William Crookes, and convinced him of her genuineness. I hold no brief for this lady, and can guarantee no results, but if you are really in earnest about the matter, I think I could get her down, but only on two conditions—that no fee shall be given her, except travelling expenses, and that she shall be regarded as a guest on the same footing as ourselves.

These conditions were gladly acceded to, and two days afterwards in the evening, Mrs. Corner duly arrived with her young daughter, a girl about sixteen.

After dinner a séance was arranged in the drawing-room—a large room, almost divided into two parts by portions of an earlier partition wall, and a curtain.

The sitters were some of the house-party, with one or two outside friends of the family, including an able and well-read young

* Captain E. N. Bennett is a member of the Council of the Psychical Research, and author of "Appolonius, or the Future of Psychical Research," reviewed in this issue.

doctor, who was frankly sceptical with regard to all spiritualist claims. We sat in a semi-circle facing the curtains, myself on the extreme right, the doctor next but one, and Miss Corner in the middle.

The small curtained-off portion of the room formed the "cabinet." It contained a few chairs and a piano. The single window looked out upon the garden some distance below the level of the room, and was securely fastened and sealed in such a way that any attempt to open it would have been detected. The door was locked and the key taken by myself; further, a footman whom I could thoroughly trust was—to his mingled curiosity and amusement—placed on guard in the hall, immediately opposite the door in question. I may add that Mrs. Corner had arrived in the dark two hours before, and being a complete stranger, had no previous knowledge of the arrangement of the house.

As Mrs. Corner had expressed a desire to be thoroughly searched just before she entered the cabinet, a committee of ladies undertook to do this, and reported that they had stripped the medium and had found nothing on her person except the usual underclothing and dress. The medium wore a laced-up semi-evening frock of black material, with black stockings and black shoes. She was placed in a chair facing the curtains, and enclosed in a kind of huge spider-web of filosel silk strands, which fastened her ankles, wrists, and neck, etc., to the chair. I used filosel silk, because in the light (and still more so in the dark) it is practically impossible to unfasten the knots made in this material. I placed a steel chain round Mrs. Corner's waist, and secured her by this means to the chair, keeping the key of the padlock in my pocket.

Very soon after the medium had been placed in the chair, her head fell forward on her breast, and she appeared to be in a kind of trance or cataleptic condition. After testing once more the seals and fastenings of the window and door, we drew the curtains and took our seats in a semi-circle. The cabinet behind the curtains was almost dark, but the space where we sat was dimly illuminated by a red lamp, which afforded enough light to see the features of the sitters, and read the time by one's watch.

All now was ready for any experiences, which might be vouchsafed us. Should we get any of those amazing "materialisations" which had, years ago, converted the sceptical Professor Crookes and other Fellows of the Royal Society to an avowed acceptance of the genuineness of the phenomena? Or should we draw a blank? I was the only one of the circle who had had any experience of psychical research in general or séances in particular. All the rest of the sitters were normal, level-headed people, most of them definitely inclined *a priori* to disbelieve in Spiritualism.

We indulged in ordinary conversation, and I reminded the rest of the party of a pledge given by us collectively to Mrs. Corner

before the sitting, that in the event of a figure making its appearance, we would not touch it without its permission, though we were at liberty to use any precautions we could suggest against fraud.

Suddenly, after we had waited about ten minutes, the curtains opened, and a white figure appeared in the opening. It had the appearance of a tall and slightly built woman. The features were visible, but partly concealed by a turban hanging down from the head. Its dress consisted of a kind of tunic of white material, and short rather voluminous white trousers, tied in, just below the knees; the arms and legs below the knee were bare. This strange apparition, after withdrawing behind the curtains, re-appeared, and after having repeated this manœuvre several times, seemed to gather courage, and finally advanced into the open space, leaving the curtains closed behind it. The lips moved, and it spoke to us in French, alleging itself to be "Marie," a former Algerian dancer, and carrying on a desultory conversation about its early life. Every now and then Marie would dart behind the curtains, only to re-appear in a few seconds for fresh conversation and a few elementary dancing steps. She spoke French throughout the evening, but understood remarks made to her in English, and sometimes used rather coarse bits of French argot (slang).

The effect of this amazing apparition on the sitters was interesting to notice. Most of us regarded Marie with sheer astonishment, and in one instance, when she actually stepped up to a gentleman on my left and shook hands with him, the recipient of the favour was obviously frightened, but told me afterwards, that the hand felt "like ordinary flesh and blood." To myself Marie was consistently disagreeable throughout, and on one occasion, when I asked her to let us see her feet more clearly, she bounced forward, and with a cry of "*Voyez, puce que vous êtes,*" she plumped her foot down on a small stool beside me. I leant close down, and stared at it—a woman's foot, small and shapely.

After some ten minutes of those jerky appearances, and equally jerky conversation, I said to the figure, "Look here, Marie, the next time you go behind the curtain, I am going with you." This announcement was met by fresh abuse, to which, however, I paid no attention, and as Marie darted again into the cabinet I jumped up, prepared to follow her. I shall always regret that I did not carry out my intention of following the disappearing figure instantly. As it was, my hostess, having forgotten for the moment the terms of our pledge to the medium, exclaimed, "But, Mr. Bennett, didn't we promise not to follow the figure?" I was able to satisfy her that we had given no such pledge, and the delay occasioned by Mrs. B—— H——'s hesitation, did not last half a minute. I pulled the curtains aside, struck a match to improve the light, and looked around. No sign of the vivacious

Marie was visible, the furniture was undisturbed, the seals to the window intact, and in the chair sat Mrs. Corner, tied and fastened just as we had left her, still in a sleep-like condition, her head fallen forward on her breast. The footman had remained continuously at his post in the hall opposite the door.

Such are the facts of this amazing and, to me, unique, experience. Any of those who were present—all but two are still alive—would corroborate the details given above.

What was the figure?

It is well to exhaust the natural before turning to the supernatural. The first explanation which would ordinarily suggest itself is that Mrs. Corner had managed to get out of the chair, dress herself up in some white material, and masquerade as a "materialised form."

Look, however, at the overwhelming difficulty of such an explanation. Quite apart from the previous search of the medium—it is possible that she might have been able to conceal some muslin about her person unnoticed by the "search committee"—you will note that the figure was of a totally different build from that of the medium. Marie was tall, fully a foot taller than Mrs. Corner—and exceedingly slim; whereas the medium was inclined to stoutness. But the staggering objection arises from the fact of Marie's sudden and inexplicable disappearance. If Marie and Mrs. Corner were identical, think what this means. It means that the medium, having managed, in the dark, to extricate herself from her bonds of silk and steel, divest herself of most of her clothing, and dress herself up in white, had then well within a minute, been able, again in the dark, to put on all her clothing, including her laced-up dress, and return to her position in the chair with all the fastenings, etc., *in statu quo ante*! I think that most of my readers will agree that the feat was a physical impossibility.

If Mrs. Corner was not Marie, what was she? A confederate brought down from London to an unknown house in Gloucestershire, and able to enter and leave the cabinet within a few feet of the sitters through the firmly closed window or door? Again a practical impossibility.

The only other normal explanation is that Marie may have been a huge india-rubber doll concealed, despite the vigilant eyes of the committee, on Mrs. Corner's person, and subsequently inflated and thrust forward through the curtains. Were this feasible, the voice might conceivably have been due to ventriloquism on the part of the medium; but apart from the fact that Marie's lips seemed to move, and that no connection between herself and the medium behind the curtain was visible, how could an india-rubber doll, shake hands with my neighbour in the circle, and put its

pretty foot on a stool beside me—a foot which had whatever to any rubber counterfeit of a limb? no similarity

There remains an explanation, sometimes offered glibly enough by those who depend on phrases more than facts. "Oh," say these wiseacres, "it is quite obvious that if the facts are as stated you were all mesmerized by Mrs. Corner into the belief that you saw Marie and heard her voice." As a matter of fact, however, no such thing as collective hypnosis of a number of persons is known to science; nor is there any record case of hypnotic suggestion being effective in the case of even a single individual—at any rate when exercised for the first time—in default of his or her acquiescence or co-operation. No; a dozen normal and reasonable people could not be collectively hypnotized by a practical stranger, who was not even within sight.

What then, was this figure? Who was Marie, and of what was she composed? Whence came she, and whither did she go? I have no adequate answers to these questions. The mystery is unsolved, and by the ordinary data of science, insoluble; and amongst the many and varied vicissitudes of my life—spent to a large extent in travel and adventure all over the world—that Christmas meeting with the mysterious Marie stands out, I think, as my strangest experience.

A PERSONAL EXPERIENCE WITH A TRANCE MEDIUM.

(VERBATIM NOTES.)

By THE EDITOR.

Sitting with Mrs. Barkel at B.C.P.S., on Monday, January 10th, 1927. Present: Mrs. D. E. B., Mr. S. De Brath, Lieut.-Commander X., R.N. (Recorder).

At a previous sitting with Mrs. Barkel, one of the sitters, D.E.B., had reason to believe that A. R. Wallace came to her. He recalled to her that he had been a friend of her younger days. This was reported to the College, and the Hon. Secretary very kindly suggested that I should be present at another sitting, to see if any other points of interest connected with A.R.W. should arise; seeing that I also had been his personal friend. The medium, Mrs. Barkel, knows neither who her sitters will be, nor, in this particular case, that I was expected. Nothing was said to enlighten her on this latter point, nor was she aware of my connection with A.R.W. I had never met Mrs. Barkel, and after the sitting I asked her if she did not recognise me. She said that she did not, but that she had some notion that my face ought to be known to her somehow.

(S. De B.)

Began 4.35 p.m. Almost at once Medium, while still normal, said she heard the name " Mary " near S. De B., and that she felt considerable psychic force flowing from him to her (the Medium).

At 4.45 p.m. Medium went under control of " White Hawk."

White Hawk.—The Professor pats this man (S. De B.) (not felt), gives him a greeting. Greets him as if he knows him.

D.E.B.—Can you give us the Professor's name, White Hawk, as you have before?

White Hawk.—Alfred—Russel—Wallace. He goes to this man and greets him in a friendly way, he makes White Hawk feel he (A.R.W.) is pleased to see him (S. De B.). Shook hands.

S. De B.—Greetings, do you know us.

White Hawk.—White Hawk does not know you but Professor does.

S. De B.—Does A.R.W. remember giving me a book?

White Hawk.—Wallace says he wrote in the front. (Correct.) But Wallace is excited over this man, and very pleased. He says this visit of the man to Wallace is a pleasure he appreciates. Do you remember, he says, that you seemed at the time not altogether to agree with the book. (Correct. The book referred to was " Social Environment and Moral Progress," with which I do not entirely agree, though I never said so.) But he says he

must own up too, that he found things very different, and certainly more complicated than he expected.

S. De B.—Can he tell us what differences he found.

White Hawk.—He found he had to make changes in many of his preconceived ideas. The Professor says he finds that man can attain greater heights of psychic knowledge by taking the *spiritual* path. If man in his investigations works down from the top, from the spiritual to the psychic, it seems to him that he would reach conclusions more quickly than if he works up. Of all psychic *phenomena* (emphasised) the secret is to be found in natural laws. Man should begin with them and work up. All this pertains to the spiritual and has its counterpart in the physical, even the laws of vibration as affecting waves of light and heat. It gives Wallace great pleasure to meet this man again. (Here Medium stopped speaking and fingered her chin, tracing out the shape of a beard with her fingers. A mannerism of A.R.W.) Hair. All white. Plenty on head too. (Correct.) He says this man will be pleased to hear he is making a special study of the process of man's becoming, it is all related to this solar system. He is doing some new work, new teaching. That book he gave you looks a pretty thick one. Why does he show me machinery with this man. Why does he give me the name Stanley with this man. (S. De B.—Because my name is Stanley, and I am an engineer.) He says since he's been over here he has been very interested in something you've been writing (*Psychical Research Science and Religion*, which contains some abstracts from A.R.W.), and you're not very far out in some of your conclusions. (Aside to Recorder.) He's got a cheek to say that hasn't he. I'm afraid he's not very polite to him. He tells me he has gone to Parkstone many times since he has been on the spirit side, and he considers it has been a great privilege to have been able to impress his friend sometimes. (Aside.) Don't be silly. (Confidentially to D.E.B.) He's having a joke with him and says he's going to make the desert of psychic research blossom like a rose. Does he know a Mary linked to this man.

S. De B.—Could she give the other name or initial.

White Hawk.—D. V. (NOTE.—This might have been D. B. as I could not be certain which was said.—Recorder.)

She gives me the name David. She knows she's Mary David. (? Davies.) (Aside to Recorder, referring to S. De B.). What's he got a bath for in his name.

Recorder.—Perhaps it is something to do with it. How did you get it, was it an ordinary bath.

White Hawk.—Yes, they showed me a picture of it. (Speaking to S. De B.) Do you remember one time you went to India. Do you remember a man on irrigation work called Rogers, that's his surname, not his first name. He was not a chief man. (No.)

White Hawk, aside to Recorder.—I like this man (S. De B.) but he's a little bit of a nut. (To S. De B.) The Professor is having a joke with you, he says you like all your "I's" dotted, but that I must tell you what one sometimes fails to recognise is, that often though things come through easily at first, what often baffles them is getting through the identity.

Wallace says, Do you think that you will give him an opportunity of working with you. Yes, automatic writing. You will have many things of mutual interest though you didn't always see eye to eye. But when you meet on the plane of psychic research there is much of interest to you both. He says it is no good investigators trying to produce the psychic phenomena that were got in the past.

S. De B.—Does he mean because the world had its opportunity then and did not use it.

White Hawk.—Yes, that's it. Now they are endeavouring to use vibrations on a mental plane, and in that way also it is the same thing all over again—when the door is easy to open no one will come in. [(Aside.) He (De B.) is a hard nut, but that's all the better for it makes them come up to the scratch in giving communications, one mustn't allow latitude on either plane. I'd like to know what's wrong with his ear. (I am obviously deaf.) You know that drum's not gone, only a little bit of it. Done by some bang or explosion I expect. (No.)] There's another Professor here, and I don't like him. This one is called James. He belongs to this school.* An American. He wants to congratulate this man because of something he has taken over in a practical way that isn't as easy as it looks. William.

S. De B.—Is it William James.

White Hawk.—Yes, that's the one. I know him because all the time he bothers me. He belonged to America. White Hawk does not like him, he talks too much about polarity. Wallace says, well there's a meeting of many here, and it's the same old game of going over their different points of view. White Hawk hopes they won't have a row. Professor James is very dogmatic.

S. De B.—Hasn't he lost that yet?

White Hawk.—He hasn't lost it here anyway. Wallace says he likes the notes on immortality that Mr. Stanley has done, but it belongs to James, the extract that is, but Wallace likes the comments. (My comment on W.J.'s essay on Immortality. It is not printed, and I have mentioned it to no one.) They are both here, but "immortality" belongs to one, W.J., and the other, A.R.W. likes the comments. White Hawk is glad that James has met his match. They are having a perfectly friendly argument, but they don't agree. White Hawk likes Wallace best, and is going to

* W.H. calls the College his "school." Prof. James has often communicated with Mr. McKenzie at the College.

talk for him. Wallace tells me his friend X. I've got it X! Mr. De Brath, is doing a great deal of good by extracting from bigger works, condensing them and commenting on them. (Very evidential.) He's awfully pleased to meet this man. He was wanting you know, to shake hands.

S. De B.—Please tell Wallace I value this much more than physical phenomena.

White Hawk.—Wallace recognises now the value of getting through clear mental communication and that is going to be his line of work because at the best the ectoplasmic building up is only borrowed from the medium's framework. When one clothes his mentality in an ectoplasmic medium drawn from—and I do not mean this in any way unkindly—an inferior intellect, it somewhat constricts the transmission of intellectual matter. The same physical vibrations that are used in getting a name can be used for getting a lot of intellectual communications. One must look to the uplift of the human race, not to the satisfying of their curiosity. It is infinitely more important to get in touch with evolved spirits and learn from them progression. After all what does one gain from watching an ectoplasmic building up, which is really only a malformation of God's work.

S. De B. referred to the French method of paying attention principally to physical phenomena.

White Hawk.—They won't gain more knowledge that way. You have passed that stage. That is really only for curious people. Also one usually touches the lowest and most ignorant type of entity. Still it has its uses.

D. E. B.—Does getting in touch with those on the spirit plane help humanity.

White Hawk.—Yes, it helps humanity, which has grown up to a position where it wants more spiritual food. I'll tell you—this is White Hawk speaking, not Wallace—a lady came here and said she found it difficult to reconcile all the spirits told her. She thought we all became glorified in some way on passing over, and now she hears that people are very much the same as when on the earth plane. It was all explained to her. In that way she was helped. She was an intellectual person. Wallace says there are many on this side who, owing to the lives they lived on the earth plane, are now able to help those now on this side. You must aim for the purest mediumship. He considers, as far as he is aware on looking over things, that certainly the next ten years will bring forward some higher form of mediumship. Many who are hidden away are now being trained to get through. They are becoming more *en rapport*. Wallace says he would like to make a suggestion. He has noticed much talk on your plane of developing in the light. He does not advise the presence of actinic rays as they hinder communication. He has noticed that actinic

rays tend to shorten the psychic vibration. It makes them come short instead of reaching out long. (White Hawk illustrated this with his hands.) (Sotto voce.) A kindly man, I like him.—Wallace has been watching with interest the development of a new psychic photographer. It's a lady.

S. De B.—I take a great interest in that.

White Hawk.—That's why he's telling you. He says the experiment was carried out in a very admirable manner.

S. De B.—Where was it.

White Hawk.—Stead. It was done with a lady who has the power. She never touched the plate, it was brought to her and put in the camera. She never touched anything, she only pulled the string. It wasn't Mrs. Deane. This lady does not have the plates to magnetise. (I know absolutely nothing of this.—*S. De B.*)

S. De B. said he was quite convinced himself, but the difficulty was to prove it to others.

White Hawk.—In two years you will be able to prove it to others. Wallace could give the name of this lady, but it would be breaking a confidence to do so. She is of good social standing. Wallace will arrange that when she is sufficiently developed, Mr. De Brath will be able to experiment. As soon as the Professor greeted Mr. De Brath White Hawk knew he must have known him because of the fuss he made. Wallace says to White Hawk he must again say how immensely grateful he is to Mrs. B. for having brought about this meeting, and how glad he is to see how her views have changed since she was "so high." Wallace says, Tell Mr. De Brath it is only an old wife's tale that one needs special cameras, as long as the psychic force is there in the medium any camera will do. Or no camera at all.

Time 5.55 p.m., and College Authorities knocked on door to warn White Hawk that time was up.

He said the usual two or three words of farewell presumably in his own tongue.

M. LEON DENIS ON AUTOMATIC WRITING.

By E. W. DUXBURY.

The following extracts have been translated from the work entitled " Dans L'Invisible, Spiritisme et Mediumnité " (in the Invisible, Spiritism and Mediumship) from the pen of M. Léon Denis, one of the best-known leaders of French Spiritualism.

In this country the term " automatic writing " is used somewhat indiscriminately, but French spiritualistic writers, with the clarity and precision which characterise their race, generally reserve it for that type of writing which represents merely the expression of subconscious elements in the writer, and is a form of psychological automatism. Such writing as can legitimately be regarded as indebted, in greater or less degree, to spirit agency, they designate " mediumistic writing."

There would not appear to be any absolute criterion for distinguishing between these two types of writing, and their differentiation must remain largely a matter of judgment and experience. In appropriate instances, however, the spirit theory can be defended on the ground that it possesses the higher degree of explanatory value, and as Psychology is not an exact science, that is the only kind of theory of which Science can make use of in its attempt to elucidate psychological phenomena.

TRANSLATION.

The phenomena of " direct writing," although frequent, are exceeded in number by those of mediumistic writing. The faculty of writing-mediumship is one of the most wide-spread, and presents the most various aspects.

The process of communication by means of raps having appeared too slow to certain experimenters, they conceived the construction of special apparatus, like the dial or planchette-writer, etc., in order to facilitate the manifestations. This was further simplified. Some persons had the idea of substituting themselves for all apparatus. Taking a pencil, they abandoned themselves to the external impulse, and received messages of which they had no consciousness, and which appeared to emanate from the spirits of the deceased. But soon numerous difficulties were encountered. In the first place it had to be conceded that the automatism of the hand which writes does not constitute, in itself, a spirit phenomenon.

The experiments of Gurney and Myers in England on the writing of somnambules after awaking, and those of MM. Pierre Janet, Feré, Dr. Binet, and others, in France, demonstrated that one

can provoke automatic writing in a subject by means of suggestion, and can give the phenomenon all the appearances of mediumship.

Hypnotised subjects received from the experimenters the order to enact the part, on awaking, of such or such a personage, and to write orders and messages relating to the rôle imposed. The suggestion having been realised in all points, Mr. Pierre Janet, and with him other scientists, believed that they had discovered, in the post-hypnotic action, the explanation of all the phenomena of mediumistic writing. Mediums, they said, suggestionise themselves, or else they undergo an external suggestion.

Others, like Taine and Professor Flournoy, attribute the communications to the influence of the secondary personality, that is to say, of a second subconscious or "subliminal" "ego," which appears to them to exist within us, and which, in cases of mediumship, substitute themselves for the normal personality, in order to act on the thought and hand of the sensitive. To these difficulties there must still be added the telepathic action of the living at a distance and thought-transference.

As can be seen, the phenomenon of mediumistic writing is bound up with the most delicate problems of personality and consciousness, and with abnormal states of the soul, considered in its multiple manifestations. We owe gratitude to the *savants* who have studied these complex problems. Their researches have furnished us with valuable indications, allowing us to eliminate certain causes of error from the domain of psychical research. But we cannot accept their conclusions, as exaggerated in their exclusiveness as those of believers disposed to see in all the phenomena the intervention of the deceased. "*In medio stat veritas.*" The causes of error being determined, and the facts connected therewith, having been carefully rejected, we shall see that there remains a large number of manifestations absolutely inexplicable by negative theories.

Such are the messages expressing quite unexpected ideas, in opposition to those of the persons present, and such as are in foreign languages unknown to the mediums. We must remember, moreover, the communications obtained by illiterates or by children of tender age, as well as the scientific and literary replies given by persons in no way versed in these matters; also the autographs and signatures of deceased persons, reproduced mechanically by mediums who have never known them nor have seen any of their handwriting.

Let us remark that there is no true correlation between the automatism of hypnotised subjects and the action of the writing medium. The latter has not previously undergone any hypnotic influence. He has not been plunged into sleep and remains in complete possession of his free will and judgment. He can reject, if he thinks fit, the inspirations which he receives and refuse all co-operation, whilst the hypnotised subject is still, after

awaking, under the empire of the suggestioniser and subordinates his own will to his. He could not withdraw himself from his action, whilst the medium acts just as he likes and voluntarily lends his brain and hand in view of the results to be sought. A further consideration—the hypnotised subject only realises the suggestion within the restricted limits of his aptitudes and normal knowledge. His language and writings, also, are always hopelessly commonplace, entirely devoid of proofs of identity and of the spontaneous revelations which are the whole value of spirit messages. In vain will you suggest to any uneducated subject that he is a writer or a poet; he will produce nothing original, nothing remarkable. This is not the case with mediums, whose messages often surpass their intelligence and knowledge. We have even seen communications of a wide range written by children.

In this order of facts the criterion is as follows: By hypnotic suggestion the productions of the subjects are always in keeping with their normal ability, in mediumship they are almost always superior to the condition and knowledge of the writer. The automatic and unconscious writing of the hysterical subjects of M. Janet is never spontaneous; it is only produced after a long training, a special education.

As to the theory of the subliminal, dear to M. Flournoy, it is true that there exist in the depths of the consciousness of each of us, memories, impressions, and knowledge, proceeding from our former existences, and even from our present life, which can be revived in certain conditions, as we shall see in the chapter on trance-controls. But this revival is only possible in the somnambulic state and, as we have seen, writing mediums are not in this condition.

The unconscious (or the subconscious) is not a being, but simply a state of being. It could not by itself produce the varied manifestations which we have passed in review, intelligent communications, rapped, or written with or without pencil, and all the phenomena forming the subject of this study. And besides, we can always ask ourselves why these unconscious beings hidden within us should be unanimous in calling themselves the spirits of the dead. It does not appear what reason should urge the externalised spirit of the medium, any more than the unconscious, to identify itself with another, and deceased, person. If there exists in us a secondary personality possessing aptitudes and knowledge superior to the normal personality, it ought to be not less well endowed with regard to morality, and to have a horror of lying. How can we admit, then, that every time it manifests itself it takes a malicious pleasure in deceiving us.

The theory of a conscious collective being, created by the intelligences of the persons participating in the experiments does not cover the reality of the facts any better. It is invalidated by the

opposing views and the evidences of identity which are frequently revealed in the manifestations.

W. Crookes, with his customary prudence, has expressed himself on this point in a precise manner:—

“The intelligence governing the phenomena is sometimes manifestly below that of the medium. It is frequently in direct opposition to the wishes of the medium; when a determination has been expressed to do something which could not be considered quite right, I have known urgent messages given to induce a reconsideration. The intelligence is sometimes of such a character as to lead to the belief that it does not emanate from any person present.” (“Researches in the Phenomena of Spiritualism.”)

All the explanations which it has been desired to give of the totality of the phenomena, by eliminating the intervention of spirits, have been unable to resist the force of the accumulated facts, or the processes of a severe criticism and rigorous examination. They have only succeeded in demonstrating the inadequacy of the researches and observations of their authors. The spirit theory alone is adapted to the immense majority of the facts. It possesses two incontestable advantages, one, of accounting for everything by the aid of simple, clear, and easily understood principles; and the other, no less considerable, that it has not been conceived by friendly experimenters, but has been constantly and invariably formulated by the intelligent cause of the manifestations. . . .

The great writer, Hasdeu, Rumanian senator, historian, and philologist, was 53 when he lost his only daughter, cut off at 16 years of age by tuberculosis. This loss induced a new outlook in the mind of Hasdeu, who has himself explained his initiation into Spiritism in the prologue of *Sic cognito*, the only one of his works written from this standpoint:—

“Six months had elapsed since my daughter’s death, and it was in March, 1889, the winter being over, but spring late in coming. On a wet and dull evening I was sitting alone at my desk, and in front of me, as usual, there was a ream of paper and several pencils. How, I do not know, but without realising it, my hand took a pencil and pressed the point on the white paper. I began to feel in my left temple sharp and deep taps, exactly as if a telegraphic machine had been installed therein. Suddenly my hand began to move without stopping, and for five minutes at the most. When my arm stopped and the pencil escaped from my fingers I felt as though awakened from sleep, although I was certain that I had not been to sleep. I threw a glance on the paper, and read thereon without difficulty:—

“‘I am happy; I love you, we shall meet again; that ought to suffice you.

“‘Julie Hasdeu.’

"It was written and signed in my daughter's own handwriting."

The work *Sic cogito* serves to explain this event, the first of a whole series of spirit communications which were to be established between the spirit of Julie Hasdeu, or "Lilica," as her father called her, and the highly trained intelligence of Hasdeu himself. The mediumistic communicators had even an influence, thence forward, over the literary work of Hasdeu. He received from his father a communication in Russian to the following effect: "In the character of the last descendant of the family you ought to continue the treasure of the Moldavian language, "*Etimologicum magnum Romaniae*." This automatic document had always for Hasdeu the value of a true revelation. He had already been struck by Louis Figuier's idea that artists, writers, and thinkers, after having suffered the loss of a loved being, feel their faculties enhanced. It would seem that the faculties of the deceased come to be united with their own, and to enrich them. At all events, this mediumistic communication, procured for Rumania a philological work which, though remaining unfinished, is certainly one of the most precious treasures of its language.

The "Bulletin de la Société des Etudes psychiques de Nancy," 1901, publishes a communication made at a meeting of that Society on the 29th March by M. Fouquet, Editor of "L'Etoile de l'Est," on certain phenomena of mediumistic writing obtained in his presence by M.P., his colleague and a convinced materialist. We extract the following passages:—

"The writing varied very greatly, according to the spirit who was dictating. In each case the writing could be easily recognised, and from the first few words we knew with whom we had to deal. In these very dissimilar writings I never recognised that of P., and it would have needed remarkable talent as a forger to allow him to assume such multiple forms. P. was absolutely ignorant of what he was writing. Whilst his hand was tracing the characters his glance became slightly fixed and was never directed towards the paper. He was not asleep, however.

One day a new personality revealed himself under the name of "Alphantis," telling us he had lived in the 7th century in Armenia, where he was pontiff. We believed that it was a mystification, and said to him: "Then give us your name in Armenian writing." Immediately the medium's writing changed, and we saw appearing a kind of signature in unknown characters, then an entire sentence, and after it the translation. None of us knew Armenian, and we could not verify it. The idea occurred to me to ask the spirit for the Armenian alphabet in order to have a means of test. The alphabet came, with the corresponding letters. On comparing this alphabet with the sentence previously written and the name "Alphantis" itself we recognised the concordance.

Alphantis gave us information about the history and geography of ancient Armenia which we could only partly test. The medium did not know these details. The experimenters could not procure any piece of Armenian writing of the 7th century, but only a sentence in modern Armenian. Although very different from each other, as modern French would be compared with that of the 7th century, the spirit could translate it, and a Bulgarian student, who knew a little Armenian, confirmed the translation.

We borrow the following paragraphs from the memoir presented by Dr. Dusart to the Paris Congress, 1900, relating to the writing mediums of whom he makes use in his experiments:—

“ Maria D. writes automatically. The character of the writing and the orthography vary according to those manifesting. The writer can be recognised before he has signed his name. In several cases, a comparison of the writing of the dead man with that, when living, reveals striking resemblances.

“ Four little girls, aged 9 months, 23 months, 3 and 4 years, respectively, have written, either alone or together, at the same table. The communications obtained simultaneously represented the same thought in three different forms. These children shook their arms and hands, as if to escape from some grasp.

“ Mme. B., a worker in the fields, completely illiterate, so that more than a month's lessons and efforts have not succeeded in teaching her to make her signature for a notarial deed, obtained, under the influence of a spirit, half a page of ill-shaped writing, containing advice.”

LIGHT ON ANCIENT LITERATURE.

THROUGH VOICE MEDIUMSHIP.

Dr. Neville Whymant, Oxford and London scholar, who has made himself master of more than thirty languages, and an authority on the Orient, made known here last night the results of a psychic experiment carried on three months ago with a medium named George Valiantine, which may, as Mr. Whymant says, "have the most far-reaching and revolutionary effect on students of Oriental literature and on systems of thought in general."

Dr. Whymant, who declared that he is not ready to say whether he believed the phenomena he witnessed were genuine or faked, told of a series of meetings held by a psychic group just before Christmas at 375, Park Avenue. in a private apartment. He was invited to attend, he said, because the "direct voice" medium, Mr. Valiantine, was "receiving languages neither he nor the assembled sitters could understand."

BELIEVED VOICE OF CONFUCIUS.

Mr. Valiantine is what is known as a "direct voice" medium. It was claimed that through him were speaking the voices of the spirits of ancient philosophers, including that of Confucius, the Chinese philosopher, who died in 478 B.C.

Mr. Whymant, who was assistant in Chinese at Oxford University from 1913 to 1915, says he attended the first séance skeptically, and was amazed to hear recited in Chinese one of the poems of the Shih King which Confucius edited in the Chinese classics. He was startled, he declared, for he heard this obscure poem recited for the first time in a way which makes it intelligible to modern scholars. The Chinese voice also cleared up difficulties, he said, which have puzzled scholars of Chinese literature for generations.

"When the séance opened," Dr. Whymant explained, "I carried on a conversation for some time with a voice speaking Italian. Then suddenly the voice and language changed. For a moment I was puzzled, and then I realised that I was listening to Chinese of a refinement and delicacy which is spoken nowhere to-day, but which was convincingly authentic and clear.

ANSWERS CLEAR AND PROMPT.

"The voice asserted it was that of the spirit of Confucius. I asked several general questions about the Chinese classics of the period, and the answers came clearly and spontaneously, without hesitation."

Dr. Whymant said he at length remarked that there were many poems in the ancient classics which are unintelligible to modern

readers. The voice inquired, he said, as to which seemed puzzling, and offered to clear up the difficulties.

"I referred to the third poem of the Shih King," Dr. Whyment said, "because it is especially obscure and unintelligible. The only good translation is that of Professor James Legge, containing sixteen lines. I could remember only the first line, which I repeated. Immediately the voice took up the intonation and recited a version which is not only different in vital places from the existing version, but which makes the meaning clear."

LEGGE VERSION OF POEM.

The Legge version of the poem is as follows:—

I was gathering and gathering the mouse ear
But I could not fill my shallow basket,
With a sigh for the man of my heart
I placed it there on the highway.
I was ascending that rock-covered hill,
But my horses were too tired to breast it.
I will now pour a cup from that gilded vase.
Hoping I may not have to think of him long.
I was ascending that lofty ridge,
But my horses turned of a dark yellow.
I will now take a cup from that rhinoceros horn,
Hoping I may not have long to sorrow.
I was ascending that flat-topped height,
But my horses became quite disabled,
And my servants were also disabled;
Oh, how great is my sorrow.

To this translation Professor Legge appended the notation: "The whole representation is, however, unnatural, and . . . I can make nothing more of the piece than that someone is lamenting in it the absence of a cherished friend—in strange fashion."

VOICE GIVES SIGNIFICANCE.

But Dr. Whyment says that the Chinese voice recited to him a version which, it is explained, gives the entire verse a significance showing that the woman in the poems was sorrowing for a dead lover who returns to her in the form of a spirit. The Chinese at one period believed in psychic phenomena, he said. The new version, which Dr. Whyment caused the voice to repeat slowly in order that he might make a copy, reads as follows, in translation:

Feverishly gathering the mouse ear
I could not fill my shallow basket.
He once enshrined in my heart called to me,
And I put the thing down in the path.
While going up that rock-covered hill
My horses suddenly went weak;
Let me pour out a draught from my golden vase
And repel from my thoughts he who comes back.

Then while ascending that lofty ridge,
My horses changed color from fright ;
Let me pour out a draught from that horn vessel
To break down my stabbing sorrow.
Climbing that flat-topped hill
My horses were finally stricken down ;
My slaves too were stricken down—
He speaks ! O terrible distress !

FIGURES OF SPEECH EXPLAINED.

Dr. Whymant declared that he challenged the voice to explain certain obscure figures of speech in the verse, especially "My horses changed color from fright." The voice explained that the horses could see the spirit of the dead lover even before the woman was aware of it, and sweated with terror, thus darkening in color. During the discussion with the voice which followed, many points which have baffled scholars were readily explained by the voice, all in a strange archaic Chinese, Dr. Whymant declared.

Mr. and Mrs. Whymant will sail for London on the American Trader to-morrow. The trip is to be made partly as a vacation and partly to see if the psychic performance can be reproduced in London with other mediums. Dr. Whymant, who has been in this country a little more than a year, studying the language of the American Indian, said he will probably take the matter up with prominent English psychics, including Sir Oliver Lodge and others. He will return in October to continue his research work here.

Dr. Whymant has himself translated extensively from the Chinese poetry, and has studied and travelled for several years in the Orient. He is responsible for a widely-accepted theory of the origin of the Japanese.—(From the *New York Tribune*, April 6th, 1927.

EVIDENCES OF INDEPENDENT THOUGHT FROM SPIRIT COMMUNICATORS, BY THE METHOD OF BOOK-TESTS.

ED. BY THE HON SECRETARY OF B.C.P.S.

Book-Tests, those rather rare psychic evidences which seem to pierce beyond the conscious knowledge either of the sitter or the medium, remove one further stile upon which the opponents of the Spirit theory have been accustomed to rest. They do not, however, escape the label "Cryptesthesia," the universal solvent of Professor Richet, but that word only remains a word, which may be useful to those who seek to evade or postpone a definite conclusion.

Here are some book-tests obtained through the mediumship of Mrs. Garrett, one of the trance mediums of the College, whose work, since its beginning in the end of 1925, has quite steadily improved, and brings comfort and illumination to many. Her control, Uvani, said to be an Arabian, seeks to help in a serious and purposeful way, is regarded with great respect and appreciation by all Mrs. Garrett's sitters. Previous book-tests with Mrs. Garrett are to be found in PSYCHIC SCIENCE for October, 1926.

THROUGH MRS. GARRETT'S TRANCE MEDIUMSHIP.

No. 1.—*Garrett Sitting at B.C.P.S., October, 22nd, 1926. Sitter, Mrs. M.*

A communicator refers to a joke he once enjoyed and marked in a book.

This sitter, like many early investigators, was troubled by the suggestion that only her own thoughts were being given to her, though her husband had given excellent proofs of his identity in a previous sitting with Mrs. Garrett. As if in answer to her questionings, she was asked on this occasion by him to look on her return home on her book-shelf. Top shelf on left—third book from end on left—page 50, third to eleventh line. She was told that these lines would amuse her and remind her of the one who was communicating (her husband).

On reaching home, she could not find anything in this place on top shelf, but on next one under, the third book from end on left, proved to be an old book of her husband's, "Beckford's Letters from Italy," published in 1805, which she had never read. Page 50, third to eleventh lines reads, "The horror of the scene reminded me of the reply the old hermit made to a young fellow of very dissolute life. 'Father,' said he, 'you will be badly off if there is not another world.' 'True, son,' replied the hermit, 'but you will



Photo by Dora Head, 106, Holland Park Avenue, W.11

MRS. GARRETT.
A College Worker.

be worse off, if there is '." The passage was marked with pencil lines in the book, as if it had been noted by, and had amused her husband, who always enjoyed a good joke. The inference is that he took this means of reminding his wife that he was much the same as when on earth. Mrs. M. has no conscious memory of ever noticing the book, nor of reading it.

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No. 2.—*Garrett Sitting at B.C.P.S. Sitter, Mrs. B., reports:—*
A Message of Remembrance and Cheer.

"My son purported to communicate, to my satisfaction, and gave the following tests, one following the other, both from the same book.

(a) "Look for a message from me in book by your bed, page 68." This was the book I was reading at the time, "The Voices," by Usborne Moore. Page 68 contained the words "Several times during the séance my face and hands were stroked as if by flowers." This had been experienced by me at a sitting with Mrs. Cooper, when my son first gave remarkable evidence of his presence.

(b) "This book has an inscription on the fly-leaf, and a message that I am very anxious for you to have, on page 56 in last five lines."

The inscription is there and the message reads "Ho, don't grieve for me" Kipling. It is certainly a message which my son would like to send me. The book was given me by my son, and its place on a shelf on a wide landing was clearly indicated.

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No. 3.—*Garrett Sitting at B.C.P.S., December 1st, 1926. Sitters, A.C.H. and Sister: A.C.H. reports.*

Messages of Remembrance of past Days and Continued Affection.

(a) I was told to take the first book from left to right on the top shelf of my sister's bookcase. This was "John Halifax." I have no knowledge of the books or of their arrangement, nor had I ever read this particular book. The following were the tests given me by my father, who had passed over in 1922:—

"Page 42 from the third to the tenth line," he added, "this will answer you," evidently in reference to our 5 a.m. effort on December 1st. (The sitters had started from their home in the country very early that morning to reach the College.)

"'O father, my dear father,' and I drew him in holding fast his hands—faster and closer than I had done since I was a child. He did not repel me. 'Thou art up early, and it's a cold morning for thee, my son, go back to the fire.' His voice was gentle, his ruddy countenance pale, two strange things in Abel Fletcher. 'Father, tell me, what has befallen thee?' 'Nothing, my son, save that the Giver of all worldly goods has seen fit to take back a portion of mine'." The description of my father was accurate, and he had fallen on evil times.

(b) The second test was from the same book, page 86, fifth to ninth line. This my father said would interest me.

"My father looked up and slowly held out his hand, 'Thee hast been a good lad and a kind lad to us, I thank thee'." This refers to my husband, I believe. "There was no answer, none. But all the words in the world could not match that happy silence. By degrees we got further home. It was just such another summer, as the one two years back, when we two had stood exhausted before that sternly bolted door."

This recalls to me a journey from the North when I met him in London, and accompanied him to my sister's home in the South of England. A very trying experience in that he was 80 years of age, and an invalid.

(c) A third test was given from the same book. Look at page 100, last 5 lines. "This," my father said, "will puzzle, and then the light will come."

"I can easily imagine her trotting over the common with her basket of eggs, chatting to old women, and scolding the naughty boy. Don't make fun of her, she must have had a hard life with her old father."

I nursed my father through a long illness; he was a strong healthy man, illness worried him, and he resented being nursed. At the time we lived in rather an out-of-the-way part of the country, and I often crossed the fields to the village to shop, talking to the old villagers and field workers."

A.C.H. and her sister feel that the quotations are most apposite to their father's life, though they themselves seem to have no recollection of ever having read the book.

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No. 4.—*Garrett Sitting at B.C.S.P. Sitter, Mrs. B., from the North, reports:—*

A Case of Prevision of a Book.

"A book-test was given me by Mrs. Garrett, but I had not time to look it up upon my return from London, as I went away again immediately—to Blackpool."

The test given was as follows:—

"It is a *lent* book. Very bright cover. Page 60, from third to seventeenth line."

I knew I had no *lent* book in the house, but, however, when at the hotel in Blackpool, one of the visitors, whom I had never met before, said he would like me to read a book he had, and would send it to me, which he did some days afterwards. It was "*Stella C.*" by Harry Price. I did not connect this book with the one given in the test until one day I noticed that the cover was a very bright yellow one, then I turned to page 60, third to seventeenth line, and found, much to my astonishment, that it was an explanation of '*pre-vision*,' the medium having predicted an advertisement in

a newspaper, 13 days before it appeared. The case is similar to my own experience, where this *lent* book is seen before it was known of or lent to me."

It is an interesting inference at least by the sitter, as she may not be aware that Mrs. Garrett was one of the sitters in the "Stella C." group when the prediction mentioned was given.

* * * * *

No. 5.—Garrett Sitting at B.C.P.S. Sitters, Mr. and Mrs. T.A.J., report two good tests as follows:—

A Message from a Son.

(a) "A room was indicated in our home, and recognised by us, and we were told to look on the second shelf for a book with yellow covers, which had been lent to us. On page 50, third to eleventh lines, you will find a message for both from me (said our son)." (It was Dennis Bradley's book "Towards the Stars," [revised edition]), the passage reads as follows: "He then referred to James on the other side and to the spirit of a boy who had passed over young and who had developed in the spirit world. W.A. (speaking) 'The spirits want your literary work direct from you rather from mediums. My existence in the spirit world is full of life, knowledge, and vitality. I am so glad that I can still be of use. I do not want to be half-baked. The spirit world is not mysterious, but quite natural.'"

The message applies to our son, and the book was lent to us.

(b) The second test was chosen from another room, described, and recognised.

"Look for book with soft covers—second row, fifth from top. Page 11, third to fifteen lines." It was also mentioned that this bookshelf stood near a roll-top desk, or what looked like a big writing desk. (As a matter of fact, it is an old-fashioned round-top piano.)

This is the message given:—

"Your dead shall live, your corpses rise
Awake and cheer who sleep in dust
The morning's dew shall drop on you
But earth o'erwhelm the oppressors."

The title of this book is "Will our Dead Soldiers come back?" by Henry D. Houghton.

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No. 6.—Garrett Sitting at B.C.P.S., February 2nd, 1927. Sitter, M.S., a visitor from abroad, reports:—

A Communication regarding Development.

"Amongst the questions which I put to the communicator was the following one:—

" 'How am I progressing with my occult development?'

"He answered, 'Your occult development has been on theosophical lines. Lately you have been unable to attend any community work, you have been, so to say, holding a back seat, but for that your development has not been held back; you have made great strides, you are used strongly; the night is used for developing you; you ought to feel quite happy. In your bedroom, on the dressing table, there is a book; on page 52, lines 3-15 you will find the answer to your question: am I developing?'

"In taking notes, I had first written down 54, but feeling somewhat uncertain about having written the correct number, I enquired, 'Did you say page 54?' 'No,' came the reply quickly, page 52, line 3-15.'

"I tried to recall the book mentioned and recollected having placed on my dressing table a small book which was connected with a recent phase in my occult development, 'The Three Truths' by Brother XII. I wondered whether the test would yield any results, as I believed the book had only 50 pages.

"On reaching my hotel I found this on my dressing table, the only book there, and on opening it at page 52, read the following verses:—

'Ever seeking, ever eager, ever returning.
Therefore knowledge dwelleth with thee.
Thou wast bidden to the Feast, and clothed
With the Marriage Garment of thy Beloved,
When thou didst wander He called thee;
From the highways and hedges He brought thee in.
In the night thou heardest the cry—
The voice, which saith, "Behold the Bridegroom,"
In the twinkling of an eye, thou wast changed
And caught up to a sure Dwelling-place.'

"The book has only 53 pages. Although I had read it, I did not remember this passage, which had not particularly held my attention. I may add that the verses quoted were for personal reasons of special significance to me at the moment of the book-test.

"At the same sitting a message was given which meant absolutely nothing to me, but as the Christian name of a living friend of mine was mixed up with it, I thought I had better pass it on, and now I hear that the message is recognised by him as having been sent by his very best friend, who passed over some eighteen months ago."

(The latter incident shows how the book-tests are not isolated but come as an integral part of a sitting, containing other evidential matter.)

No. 7.—*Garrett Sitting, B.C.P.S., December 1st, 1926. Sitter, J.M., has had excellent book-tests through Mrs. Cooper, but this was the first through Mrs. Garrett.*

A Communication regarding Personal Affairs.

"My communicator told me to look in my bedroom, among some books on a table by the bed, for a novel. He said it was not my own book, but one I was reading, but did not find interesting, and to look on a certain line on page 60 for a message from him. He emphasised the point that it was a book from which I should not expect him to choose a test, and that the book was in my bedroom—a hint, I took it, that he had given book-tests before, and not often from that room, or from novels. On following up the test on my return home, I found on my table six books. Two were novels, one 'The Constant Nymph,' my own, many times read and enjoyed, the other 'Young Anarchy,' by Philip Gibbs, a novel borrowed from a library, which I had had for a few days, but which I intended returning unfinished, as it bored me. This is obviously the one indicated in the test—page 60 ends a chapter, and has not upon it the line given for the test. I therefore looked at page 160, and on the line indicated I found a sentence which would apply aptly to *extremely personal affairs*, hinted at during the sitting, and spoken about very clearly in a previous sitting with Mrs. Vickers, another College medium. I think though the test is not a complete success, it has very interesting points. Page 6 contains nothing of interest."

(It has often been noted in book-tests that the numbers of the pages are difficult to transmit correctly, and are often reversed.)

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No. 8.—*Garrett Sitting, B.C.P.S., November 12th, 1926. Sitters, I.T. and Friend: I.T. reports:—*

A Warning and the Vision.

"The control, Uvani, said to me 'I see with you, Madam, a young son, there is some trouble, he wants to say, don't worry.'

"I said I could not place it, but when I got back to my business place I found a wire from my home in the Midlands, telling me of a serious motor accident to my son, which occurred at 2.30 that day. He lived until the next day. Our sitting with Mrs. Garrett was at 3.30, and the message was transmitted by Uvani from an old friend of my husband's, and my own, who has always come through to us in our little home circle, and who is said to have taken charge of my boy since his passing.

"At the time this message was given by Uvani, about 4 p.m. I should judge, no one with the boy suspected that the injuries were fatal. It was only later in the evening that the doctors discovered internal injuries. Probably our friend on the other side, even then, knew more than they did.

"At the same sitting, and following the above message, I was given a book-test, but having to rush home for such a reason, I

had no opportunity of verifying it for a few days. It was the same friend who gave it—she described my drawing-room in detail—gave the position of a bookcase, and the position of the book I was to look in.

“The passage indicated read: ‘He shall not come to man’s estate, neither shall he take unto himself a wife.’ This was indeed true of my son.”

Note.—(Without alarming the mother, the friend succeeded in calling sitter’s attention to her son, and then indicated his passing some hours before it occurred, and when not expected, by means of this book reference.)

* * * *

The above selection is remarkably interesting and thought-provoking. Readers will note that the quotations given are regarded by the sitters as characteristic of their recognised communicators, who devise this curious method of getting past the conscious and unconscious contents of their minds.

In No. 1, the sitter is made to recall her husband’s love of a joke.

In No. 2, the first séance at which the communicator had spoken to his mother is recalled by a quotation from a book she is reading, and a call given her not to grieve. She was in the deepest grief at the time through many sorrows.

In No. 3, a father in a gentle way reminds his daughters of his personality, and of scenes in his and their lives.

In No. 4, the sitter, who has a very questioning mind on all psychic matters, is given an instance of pre-vision.

In No. 5, comfort for a son’s loss is given and an assurance of survival.

In No. 6, guidance regarding development, in which the sitter was interested, is most aptly given.

In No. 7, a very intimate personal message is given.

No. 8, contains a prediction—the bearing of which is only discovered some days later, and which could not well be more intimate.

Four out of the eight tests were taken from books dealing with psychical and occult matters, surely a large proportion.

It is a characteristic of the book-tests through Mrs. Garrett, that the references are so extremely intimate, and all investigators will be grateful for these additions to the existing collection of such evidences.

The work of Mrs. Blanche Cooper, who has loyally served the College as a voice medium, and through whom some remarkable evidence and comfort has been given to sitters, has been discontinued for purely private reasons. Many who have been helped by her work will regret this, and feel grateful to her for the services she has rendered them, both in private sittings and in public groups.

An article on some excellent book-tests through Mrs. Cooper will appear in the October issue.

NOTES BY THE WAY.

In the passing of Miss F. R. Scatcherd the cause of Spiritualism has lost both a friend and a defender. Especially did she desire that the scientific men of the day should hail the facts of psychic science as a finger post to a land waiting to be conquered by their own methods. She was acquainted with most of the distinguished people who belonged to the movement, and many sought her to give strange confidences, and to ask her advice.

Tributes to her life-work have appeared in many journals, but in PSYCHIC SCIENCE we should like particularly to remember her work for Psychic Photography, of which she was a constant and bold champion. Her relation to and work for the Crewe Circle must be especially remembered. When Archdeacon Colley, their first public champion, passed, he committed them to her care, and never did she neglect to stand up for the genuineness of their work, in face of the most bitter attacks. She had herself some most remarkable successes with the Circle, and when they visited the College, if an occasion arose on which anything important hung, Mr. Hope would welcome her presence, feeling that it might make all the difference to success. She took many people to Crewe herself, and also participated in some famous experiments. It seemed as if she, Mr. Hope and Mrs. Buxton made a valuable and reliable nucleus of force. We hope that her photographic work will one day be published. It would be a welcome addition to our scanty literature on this phase.

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At a recent lecture at the College by Miss Scatcherd's friend and physician, Dr. Hector Munro, he reported that since her passing several excellent psychic photographs of herself and her writing had appeared with himself and others as sitters with the Crewe Circle. We shall expect to have the full account later. Her love and interest must still be with the Cause to which she gave so much in her busy life.

* * * * *

Miss McCreadie, who out-lived much of the public interest in her work, though retaining to the last many old friends, was, twenty-five years ago, one of the outstanding private and public demonstrators of psychic facts. Her sincere Scotch manner and her remarkable public gift made her work very valuable. She was natural and kind of speech in her delineations, and dwelt particularly upon the message the communicator wished to convey through her.

On one occasion at the old St. James' Hall, a large audience had assembled to hear her. We were accompanied by a Swedenborgian friend, who had never before been to such a gathering. Almost immediately he was singled out, and a name, Charles, and a description was given; there was apparently great anxiety to make himself known. No recognition was obtained until at last, almost in despair, Miss McCreadie said, "Well, you *must* know, this man was found dead at his desk—probably that is why he is so anxious to get a message through."

Still no response, and reluctantly she had to pass on. In a few minutes, as if he had had a blow, our friend started, and said, "Why, of course, I know who it is, Charles—a business friend, with whom

I had a conversation on this very subject a few months ago. I heard that he died suddenly, but had quite forgotten. He has a son, Charlie, too." (This had been mentioned in the description.) He rose and acknowledged the delineation, to everyone's satisfaction. So impressed was another friend who accompanied us that he got Charles' late business address and next day visited the firm, where the son was still employed, and verified from him the details of the passing. He was found dead at his desk, a fact apparently unknown to the man who had received the message, and his affairs were left in considerable disorder.

When younger, Miss McCreadie travelled through England and Scotland on her mission, and only in her later years settled down to private mediumship. Many have "called her blessed," and she needs no other memorial.

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We congratulate our Editor on the completion of another great piece of work, the translation of Dr. Geley's last book. In giving Geley, Richet, and Osty to English readers, Mr. De Brath has opened to students some of the finest Continental records. The Hon. Ralph Shirley has ably reviewed in this issue the work so nobly undertaken by our Editor, as a memorial to his friend, Dr. Geley.

* * * * *

Our Hon. President, Sir Arthur Conan Doyle, had a cheering success at a debate of the Cambridge Union, on April 26th. The motion "that Spiritualism existed only in the imagination" was lost by 126 votes—184 for and 310 against. Sir Arthur, who had very little hope of such a majority when he faced his audience, takes it as a sign that young England is ready to recognise that those, who like himself, have studied the facts for forty years, have something to declare, as against men like Mr. J. B. S. Haldane, who supported the motion, and who, without investigation, declare Spiritualism to be "The product of the imagination of Spiritualists," and unworthy of serious attention. Having given none himself, he would fain have his University follow him.

"Arguments quite out of date," Sir Arthur's words, summed up such opponents. A copy of the book mentioned in the preceding paragraph, which contains the laboratory facts and deductions of many scientists and others, is the latest answer of Psychic Science, though, as Haldane considers scientists quite unsuitable people to investigate, as they are not skilled in deception, this too, might pass them by.

Can folly go further?

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The S.P.R. Radio Telepathy test result was reported on by Dr. V. J. Woolley, the Hon. Secretary of the S.P.R., at a meeting on May 20th. It is interesting to know that 25,000 letters were received from listeners-in. Easy telepathy was often regarded as the means whereby the medium obtained information, said Sir Oliver Lodge, who presided, but the mass telepathy experiment had not strengthened this supposition.

On the whole, considering the "cold-blooded" way in which the test had to be carried out—no direct transmission, no emotional media—the results seem remarkable, although they may not be sufficient to prove anything definite by statistics. There was pre-sensing of cards—which Dr. Woolley will not allow, as no one knew until the cards were cut at the moment of transmission what would be turned up—but if we

do this we must also disallow prevision, often dealing with matters unknown to anyone. There was delayed transmission, there was partial recognition of articles, a well-known feature, and there was even exact sensing of happenings in the room used for the transmission. The test must have involved a tremendous amount of work for the S.P.R. officers, and the experiment, by directing mass public attention to the subject, may act as an educative influence on these matters.

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The articles on healing in the present issue remind us that Dr. Perowne, the Bishop of Bradford, who has always urged the Church to move forward in this, recently sent a message regarding it to all his clergy. He speaks favourably of the spread of Christian Science—as an indication of the need for the relief of suffering. “Unless,” he says, “the Church has something better to offer, it will fulminate against Christian Science in vain.” Several of the Churches in his diocese hold services of intercession, and laying on of hands and anointing are known. He is prepared to sanction forms of service for use on these occasions, and says that the Church ought to be paying far more attention to this subject than has been the case.

The morning cometh!

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In a Sunday paper of May 8th, we note that Dr. Ayton Marrett, of Hastings, has decided to join forces with Mr. A. E. Kennard, the unqualified bonesetter, as an anæsthetist. Dr. Marrett knows that in doing so he is likely to incur the ban of the Medical Council, but considers that the claims of humanity come first. It will be remembered by some that when Mr. A. E. Kennard gave his services free to crippled children, in the vestry of St. Katharine Cree, the anæsthetist was forbidden to assist by the Medical Council, and the Rev. Gordon Hall and his workers were wont to gather round the sufferers in a kind of magnetic support, while Mr. Kennard performed the necessary, and often painful manipulations. The Twentieth Century has still its traces of barbarism.

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In the U.S.A., “The Progressive Thinker” notes that Spiritual Healing is also on its trial. In the Minnesota Legislation a bill called “The Basic Science Bill” has been introduced, making it mandatory for all who practice healing to undergo an examination in the “basic sciences.”

The Bill is intended to prepare the way for an Act to define the terms “Basic Science,” “Practising Healing,” etc., and to regulate the Practice of Healing within the State. Anyone practising healing must undergo a rigid examination in anatomy, physiology, pathology, bacteriology, hygiene, and after 1931, chemistry.

But—“Christian Scientists” are exempt from the provisions of the Bill.

Why not exempt Spiritual Healers, whose methods are magnetic and mental and spiritual, says the “Progressive Thinker”? “Should this Bill pass and Jesus return to Minnesota, of what use would it be for Him to go about healing the sick, restoring the sight to the blind, making the lame walk, in which presumably, Minnesotan Legislators believe?”

None of the above qualifications would have made His work more effective; the function is different.

Catholics and Episcopalians believe in the healing power of the priest, and Spiritualists in Minnesota claim that all Spiritual Healers should be exempt from any ruling under the present Bill.

* * * * *

A case in Pennsylvania, in which a well-known healer, who has practised for many years, was found guilty under an Act of 1861, also claims attention.

The man, David Blair, is said to give no medicine, but uses the Bible and prayer in his healing work. He is the leader of a Spiritualist group. He was thrown into jail for taking money for healing—although for many years he had given his services freely. At his trial he was not allowed to bring as evidence the testimony of any he had cured; but he was defended by Spiritualists, who held that under a charter granted to Spiritualist mediums and healers, he had a right to practise.

The jury convicted, fining Blair 50 dollars, or 30 days' imprisonment, and a new trial was not allowed; but the Judge, who listened carefully to the defence put forward by the Spiritualist Counsel as to the unjust operation of an obsolete law, said, "This may be a turning point. It is a most important issue, and should be taken to the higher Courts."

A fund is being raised to do this, as the moment seems opportune.

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In Britain the Spiritualists' National Union has had a petition for legislative recognition of the right to use psychic faculty, and for the granting of the same measure of religious freedom as is enjoyed by other Nonconformist bodies, placed before the Select Committee of the House of Commons. The petition has been reported to the House, and will be followed up by a Private Members' Bill, if it has no luck in the ballot.

Colonel Hurst, K.C., M.P. (Moss Side, Manchester), who has the petition in charge, fought the case for the L.S.A. some years ago, when a legacy of £3,000 left to it for purposes of healing mediumship, was under dispute. The case was lost, as healing mediumship was not recognised by law. This ban has been applied in the Courts on other bequests, and gives a precedent to executors to urge that such bequests are not valid.

A word to the wise. All who would wish to give anything to any society for the good cause, let them *do it now*, and not leave it to be wrangled over after their death.

* * * * *

George Valiantine has been in England again as the guest of Lord Charles Hope and Mr. Dennis Bradley. At one séance, at which we were present, some interesting Chinese characters were written on the paper, numbered and placed on the floor. Except for the illuminated trumpets, the room was dark, and to make intelligible notes was a work of art. But it was noticeable that these characters were excellently formed, with the thickened pencil effect to simulate the Chinese brush work. They were in the usual vertical line, properly spaced, and in relation to the edge of the paper were exact and clear. It was noticed that the paper did not bear signs of pressure upon it, as has so often been noticed in the phenomena of "direct" writing. This is mentioned particularly in Mr. E. T. Bennett's work, "The Direct Phenomena of Spiritualism."

The "voices" at this séance had characteristics of their own, and did not bear traces of the medium's American accent. Some interesting

records of these voices, by the Gramophone Co., were secured by Lord Charles Hope, and a set has been generously presented by him to the College. The words are somewhat indistinct, a song believed to be in Chinese, and one in Hindustani. Dr. Neville Whymant, the Oriental scholar, who is now in England, and who was the recipient of messages in New York, through Mr. Valiantine, from a spirit claiming knowledge of Confucius, and who has publicly testified that on that occasion he was satisfied with the delicate idioms of the Chinese, will be able to recognise both the words and the intonation of the records. We give in this issue a report taken from the "New York Tribune," to which we give our thanks.

We understand that records have also been made in New York, of utterances in Persian through Valiantine, and claimed to be from the spirit of Abdul Baha to one of his followers in the presence of Dr. Whymant, and others who recognised Persian.

This is a valuable new phase of Valiantine's work, and may serve to call attention to the claims of mediumship by a group of scholars quite unlikely to touch the subject otherwise. So the Spirit works—blowing where it listeth.

* * * * *

The National Laboratory of Psychical Research has in its possession one of Joanna Southcott's famous boxes, for there seems to be several. Over 100 years have gone since she passed—and a Society bearing her name now keeps her memory green.

The Laboratory has X-rayed and psychometrised the box, and it remains to be seen if it contains anything of value. One bishop ought to be there, to uphold the tradition, if twenty-four cannot be obtained!

Her followers, it is said, remain quiet regarding it all.

* * * * *

We had the pleasure of visiting Robert Blatchford the other day in his quiet Sussex home. He regrets that advancing years hinder his further investigations into Spiritualism, but his good wishes are with the movement, which opened a door for him into the things that are invisible. He told us that he was writing for six papers weekly, and his brain, in its clear grasp of life's problems, is as powerful as ever. "The Clarion," his own paper, has now become a monthly, and in its first issue in its new guise he strikes a lance for psychic investigation.

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Mr. Cotesworth Bond has been invited to join the Council of the College, and has accepted. Mr. Bond hopes to give a good deal of time to the work in the coming autumn, when the Hon. Secretary expects to take a holiday. His experience and judgment can be trusted, and members may feel every confidence in coming to him with their problems. Other experienced members of the Council have promised weekly attendance, and Mrs. Kitchen, who has the library in charge, assisted by Mrs. Barlow, both experienced practical psychic students, are well fitted to give advice. Miss McKenzie is in charge of the appointments, assisted by Mrs. Becke. An excellent programme is arranged, and a full autumn session is anticipated.

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The College has to thank the following members and friends for generous donations to the General Funds:—

Mr. J. F. Thomas, U.S.A. (in appreciation of help received through College mediumship), £10; Mr. S. O. Cox (in appreciation of help received through College mediumship), £2 2s.; Miss J. McConnell (in appreciation of help received through College mediumship), £20 15s.; Miss Wallace (in appreciation of courtesy shown by College), £1 1s.—£33 18s.

* * * * *

Spiritual Truth of May 25th mentions that *The Modern Churchman* for April and May contains several articles of interest to sincere Christian Spiritualists, in that they illustrate the gradual approach of some Churchmen to the type of doctrine taught by the advanced spirit Guides and Controls in many Circles. The first paper read at the first Conference of Liberal Churchmen belonging to the Protestant Episcopal Church of the U.S.A., which was held at Philadelphia in February, was read by the Executive Research Officer of the Boston S.P.R. Dr. Prince set forth clearly the many evidences for spirit communication, and the modern corroboration of so-called miracles in the N.T. The result was, as is usual in such cases, that "some believed, the things which were spoken, and some believed not."

It is, however, interesting that the Spiritualist suggestion should be brought before Churchmen.

THE COLLEGE FOUNDATION TRUST FUND.

(See Inside of Cover.)

This Fund, founded in 1925 to assist the College in its financial aspects, has recently received the following valuable support from members :—

AS LIFE MEMBERS. (£50 each.)

Bond, Mr. W. R. S.
Christie, Mrs.
Heron, Mr. F.
Hogg, Mrs. Roughton-
MacDonald, Mr. Stuart.
Pinsent, Major.
Ritchie, Mr. Thomas.

AS LIFE ASSOCIATES. (£25 each.)

Adan, Mons. G.
Gillett, Mr. J. Ashby.
Lindley, Mrs.

The following kind donations have also been received in support of the Trust Fund :—

	£	s.	d.
Anonymous	10	0	0
Annesley, Mrs.	5	0	0
Cooke, Mr. R. J.	10	0	0
Crandon, Dr. L. G. R.	5	0	0
Cranstone, Mr. E. A.	15	0	0
Megson, Mr. A. L.	3	3	0
O'Brien, Colonel	5	0	0

The Trustees of the Fund and the Members of the Council are grateful for this continuous evidence of appreciation of the College and its activities, and their thanks extend also to all who by ordinary membership have enabled the important work to be maintained.

FROM OUR CONTEMPORARIES.

(The Editor does not hold himself responsible for views expressed in the following, but merely quotes.)

Many good things appear in the various journals engaged in the diffusion of psychic facts, and a few references may be welcome to readers of our own Quarterly.

The Two Worlds, April, 1927, reports: At Crewe, a message came on a plate with Miss Scatcherd as sitter.

"Clinching proof can only come when the mind is taken unawares. Commune with us for the love of Communion."

TELEVISION AND ATMOSPHERICS.

A letter to the Editor of *The Two Worlds* issue of April 29th, says:—

"Sir,—It is interesting to note that the amusing effects of atmospherics on broadcasting faces by 'Television' is similar in effect to that in 'psychic photography'—*oscillating, amateurish, and fading*.

"Mr. John L. Baird, the young British inventor, at present engaged in perfecting a televisior, describes how the bands of light, the movements up and down before a face, appear like bars, at other times with effects like snowstorms. But 'efforts are being made to eliminate all disturbances.'

"Yes! There is a humorous side in television research, but how are these similar effects treated in psychic science, spirit photography, etc. 'Oh! what fraud, what ridiculous folly, what insignificant humbug, all this mediumistic rot and triviality.' This is the way the latter branch of Higher Science is usually treated, not scientifically and logically with an endeavour to eliminate the contortions, the amusingly amateur defects. Why? The only answer (if 40 years' experience may judge) is prejudice."

PROF. T. TIMSON, D.Sc., F.P.C. (London).

DESTRUCTIVE FORCES AT SÉANCES.

F. T. B. writes in the April Bournemouth *Spiritualist Church Magazine*:—

"Only when we have learnt to control our mental forces shall we be able to offer to our invisible friends the best possible condition for their service. To be bodily present in the séance room is not enough, neither is it sufficient to just mechanically join in the proceedings. To do so and allow the mind to be absorbed in its own personal interest is fatally destructive to the phenomena expected and in the last degree selfish. To take part in a séance with the mind filled with unkind thoughts toward another present is to run

the risk of considerable mental disturbance to one's self and dis-unites the rest of the company.

“ The correct attitude for a séance is one of perfect sympathy and friendliness. Particularly is this necessary in regard to circles held for the development of mediums. It must be remembered that though one sitter may become the centre through whom the phenomena will be declared all are joined together by a magnetic cord and enveloped in a field of psychic force. Any disturbance either mental or physical tends to weaken the whole and has a disturbing effect upon the sensitive.

“ If, in our séance work, we can form a mental picture of the company present enveloped in extending circles of red, blue, yellow and purple colours, creating a moving atmosphere into which come the forms of the invisible helpers, and realise that these circles of colour may be strengthened or destroyed by our thought, we shall have successfully taken the initial step in active communion.”

AN EDITOR SPEAKS OUT.

The Editor of the *Manchester City News* (J. Cuming Walters) says in his issue of May 7th, in an Editorial causerie, occupying five columns :—

“ Disagreeable and, I suppose, detestable, as this subject is to many good people, I should never regret my incursions into Spiritualism. They have brought to me, among other things, the knowledge of what Life is, not life in this small section of three score years and ten, most of it effort and frustration and pain, but Life as a whole. This means its progress, its continuity, or, in one single word, Hereafter. It is this Hereafter which gives Life its logical purpose, explains its aim, and reconciles us to the present failures and unfulfilments. Without this Hereafter the struggle is vain and needless. What religion tells us in words (which may or may not carry conviction), Spiritualism demonstrates by acts. This is humanity's greatest boon.

“ These incursions have also brought me into contact with brave men and women who, by reason of their knowledge and experience, are making the best of life and giving the world the sublimest hope. Among these I put foremost Sir Arthur Conan Doyle, the most sincere and the most unselfish man I have ever met, a man who has been willing to abandon all worldly advantage for the sake of supreme truth.

“ My acquaintance with Sir Arthur goes back more years than he himself probably recalls, for I knew him first as a young doctor who was just getting his footing in literature.

“ Never did I admire him more than when I found him facing a world of doubters, cynics, and sometimes revilers, by declaring the truth as he found it and devoting his time, talent, and wealth to expounding it for the sake of his fellowmen. He is a great man, a great student, a great fighter, a great pioneer, and the Vital

Message he has sent forth will resound through the centuries. I am proud to be one of his followers. It is a curious coincidence, but I find that it was in the same town in the same year that we both began our investigations which led us to the same goal.

"We hear a great deal from people who do not know anything about the subject of the 'triviality' of the messages received. I would point out in the first place that to receive any message whatever from 'the Silent Land' is no trifle; it borders on the miraculous; it is in itself a proof of communication with another world, far exceeding all the wonders of this wonderful age of discovery and invention. If it only consists of the word 'Yes,' the wonder still remains—a word from the Beyond!

"But are the messages really trivial? It is those who have never received them who say so. We who receive them know differently."

WHERE DID WE GET OUR SOULS?

The *Clarion* for May, has a powerful article on above by its Editor, Robert Blatchford, in which he calls his readers to examine themselves as to the future:—

"When new evidence convicts a man of error, it is sheer mulishness to hug the error closer. A few years ago I changed my mind, not as to affairs political, but as to matters of wider scope and deeper moment. I had held for many years that the brain is the man, and that when the brain stops working the man is dead. But study and thought convinced me that the mind and soul is greater than the brain, is the brain's master and outlives it.

* * * * *

"Let us be modest in our denials and our claims.

* * * * *

"The modern have a hand-to-mouth philosophy. They have lost faith in any future. *The hope of this world's sanity depends upon the truth of human survival.* If there is another life, a longer and better life, the grip of this world relaxes. We take a wider view . . . we no longer need to snatch, we can afford to think. And we must think not individually, but racially . . . it is a question of choice between a further step in evolution on the one hand, and the downfall of humanity into blood-guiltiness and savagery. . . . If we have faith in another life we can afford to be selfless and patient. We need not quarrel and fight over the pitiful prizes of this world."

THE LIVING DEAD.

In the *Harbinger of Light* (Melbourne), Edward C. Randall, of Buffalo, author of "The Dead have never Died," reminds us in some poignant sentences of our duty to those who leave the earth.

"How the so-called dead are abandoned when they leave this

plane! Who inquires of their journey, or their needs when they have reached the next condition?

* * * *

"If they still live they are left to meet the new conditions without the aid, counsel, or assistance of all those they have loved and looked to, whether they passed out in infancy or old age.

* * * *

"If the new place is just the old place with changed conditions, how bewildered the new-born spirit must be!

* * * *

"It feels, perhaps, a sensation of returning strength, the mind quickens, and then comes the hope of physical recovery. It sees the home and the familiar faces; hears strange words of death and dissolution. It walks about the house, speaks to those there, but receives no answer.

"The situation becomes serious and perplexing and it asks itself what has happened. This is not death as it was understood. Such a change does not at first enter the mind. When it does come and the spirit appreciates its condition and the place it occupies, what can it do, ignorant as it is of the simplest laws that govern all spirits?

* * * *

"Our duty to the dead is not ended when we lay their bodies beneath the sod. This mind of ours, that holds mastery over earth and sea and air, should go with spirits and be about them and with them, explaining, teaching, encouraging and showing the way of life. All this we can do in some degree; according as we ourselves know how to use the psychic force that is mental.

* * * *

"It is not just to abandon the so-called dead as soon as the last shovel of earth falls upon the casket. True the spirit is not there, but it is somewhere, and, owing to erroneous teaching, it needs all the suggestion, companionship, and love in the new life that it can possibly receive. If man knew that such help could be given, and knew too, how to give it, he would be eager to do what he could."

AN ANNUAL MATERIALISING SÉANCE.

The *Progressive Thinker* for April 16th, has an account of a yearly séance held by Mr. C. V. Miller, of New York, at which as many as 54 guests were present. Mr. Miller, a business man, was recently honoured by the French Government for services rendered to the sick during the war. We note on this occasion that Mrs. Etta Wreidt, of Detroit, the voice medium so much longed for in London, was present. Also a nephew of Eusapia Palladino, Dr. Dumbacie, a friend of the late Czar, Eleanor Gates Moore, the writer, and her husband, Natacha Rambova, wife of

Rudolph Valentino, Judge and Mrs. Cannon, Mrs. Cornell Woolley, Dr. and Mrs. Neville Whymant, and many other well-known people.

The cabinet used is simply the bow window hung with curtains, which opens upon the street four stories below.

"The demonstrations of spirit presences and their power over material things were many and exceedingly interesting. For the first half hour, Mr. Miller sat outside the curtains welcoming the spirits, repeating their names and calling up the sitters whom the forms wished to greet. During this period the forms appearing were many and active.

"Later, the medium took his chair into the 'cabinet' and the work went on stronger than before. Among the numerous apparitions that appeared, calling for and conversing with their friends in the audience, came with superior power Rudolph Valentino, the well loved screen actor whose death last August created such a stir; also came Dr. Benton, medical member of Mr. Miller's band; Aunt Betsey, messenger and friend to all; Koko, a gigantic impressive spirit chief guide of George Valiantine, the prominent trumpet medium; various children, friends, parents and companions of persons present appeared.

"During the séance frequent balls or globes of white vapour appeared far above the draperies near the ceiling, which floated down to the floor, and each in turn developed into a human active form, which finally melted away and disappeared."

THE PSYCHIC SIDE OF RUSSIAN LIFE.

In *Spiritual Truth* (Ed. P. B. Beddow) for March 2nd, Mr. Vout Peters, the well-known medium, in the course of a series of articles tells of the popular beliefs in Russia, and their belief in the "Domvoy" the spirit who lives in old houses—mostly in the country. He takes a personal interest in the family, and often appears in the likeness of a large dog.

"The following occurred to a friend of mine, the editor of a newspaper, a man known all over the then Russian Empire. He was one day staying in the country as the guest of a rich peasant, when suddenly a very disagreeable manifestation began in the courtyard. Stones, dirt and manure were thrown all over the doors and windows, making a shocking mess, and causing much damage. The host sent for a wise man, who said that the 'Domvoy' was angry because the landlord had erected a new gate to the yard, and over it the figure of a lion in wood, which was very roughly carved. The offending figure was removed and the annoyance at once ceased."

ELEVATION OF A MEDIUM TO SAINTSHIP.

The National Spiritualist (English) for May records:—

The *Daily News* of April 13th contains an account of the opening

of a court of enquiry by the Roman Catholic Bishop of Liverpool, which may lead to the elevation to the rank of Saintship of Teresa Helena Higginson, at one time a school teacher in the Wirral Peninsula, who died 22 years ago. According to the account the chief reasons for the enquiry seem to be the evidences accumulating round the woman of what among Spiritualists would be taken to be signs of indwelling mediumship. Her friends and father confessors are prepared to give evidence that Teresa was spiritually gifted and underwent experiences far removed from the common lot of mankind. Thus it is said she prayed so ardently that she frequently passed into the trance state, and on several occasions she had the unique experience of being seen in two places at the same time, chiefly in connection with some errand of mercy. Expressed in psychic terms, Teresa had the gift of "bilocation."

The Catholic Times for May 6th, has also an article on Teresa, quoting from her "Complete Life," by Cecil Kerr. She was born in the sixties and became a school teacher. She bore the spiritual sufferings known to the Catholic Church and even received the Stigmata. It is said that she gained her certificate as a teacher without opening a book.

"When I was in Wigan," she states, "On the Friday morning in Passion Week, my Lord and God gave me the marks of his five sacred wounds, which I earnestly begged Him to remove, but to give me an increase, if possible, of the pain."

Father Wells, Rector of St. Mary's, has testified in writing to having seen one of the Stigmata on her hand. She reduced her sleep to one and a half hours per night, and inflicted the most intense mortifications. A friend, a teacher of the girl's school, tells how Teresa was afflicted by the devil:—

"There would be a knock at the door, and if Teresa went she would receive a great blow on the face, and sometimes return with her face black and blue.

"She found broken objects scattered about the bedroom, the Holy Water font broken, the smell of burning, occasionally the most hideous shrieks of laughter. If she rushed off for Father Wells, when the fiendish hubbub became too violent, silence would once more reign at the command of Teresa's director. Her fellow teacher would tell her to pay no attention to the devil, as all he wanted was notice. Some of his tricks were mean beyond words.

"The same witness gives valuable testimony to Teresa's frequent ecstasies at this time. At times the body was supple, at times rigid, but during this period she was quite dead to the world. She immediately came to her senses at the command of her spiritual director. Once did she see her raised from the bed, seemingly in conversation with some heavenly visitor."

All of these things have a familiar sound to Spiritualists.

BOOK REVIEWS.

CLAIRVOYANCE AND MATERIALISATION.

A Record of Experiments. By Dr. Gustave Geley. Translated by Stanley de Brath, M.Inst.C.E. With 51 Illustrations and 105 Diagrams. Ernest Benn Ltd., 30s. net.

Dr. Geley was one of those investigators—too rare in the present psychical movement—who treated the phenomena he made the subject of his research, as a basis on which to found a philosophy, and a reconstructed science. He did not stop, as so many have done, at the accumulation of evidence for the verification of psychic phenomena, nor, in the conclusions drawn from this evidence, was his intellectual outlook limited purely to the psychic field. Rather, he envisaged psychical discoveries as revolutionising, primarily, the entire standpoint of the biologist, and eventually the intellectual outlook of the whole human race, and as destined to afford a new clue to the meaning of life on this planet. That he was working with this conception in his mind will be plain to those who have studied with care his earlier work, "From the Unconscious to the Conscious."

The present volume, "Clairvoyance and Materialisation," is rather in the nature of an attempt to establish evidentially the facts which were to serve as the basis for his conclusions in a later work, which, owing to his fatal accident, was never destined to see the light, but to which projected sequel frequent reference is made in these pages. The present book is therefore really introductory in its character, and consequently necessarily incomplete. The author deliberately postpones his conclusions, and we see little of that wider philosophical outlook which made "From the Unconscious to the Conscious" so singularly suggestive and thought provoking.

This is not written to depreciate the present very valuable work, but rather to indicate its intention, and to explain the inevitable impression it gives of being written as a forerunner to some greater work, on which, in his writing, the author's mind seems continually focussed, and to the intended nature of which his earlier volume affords in some sense a clue.

Dr. Geley in the present volume offers some valuable suggestions as to the right method—so seldom adopted—of approaching psychical investigation, and in this connection has some very pertinent observations to make on the constitution of the medium, and the mediumistic temperament.

People seldom now fall into the error, so common a generation or two ago, of regarding education as a suitable method for moulding all and sundry according to one pattern, or one idea of what the good citizen should become, but we are still far from recognising the multiplicity of types which are being continually brought to birth and evolved in our midst, and the very various treatment necessary to their useful development along the lines of innate temperament and natural characteristics. The more unique and original the type, the less recognition is it liable to find, and the less encouragement to develop its particular idiosyncracies.

The medium is in a particularly unfortunate position in this respect, as it is more than suspected in many quarters that the tendencies he or she inherits, and exhibits, partake of the character of what the theologian would term original sin, that is to say, that they are looked upon as tendencies to be stamped out, rather than as qualities susceptible of healthy growth when directed into the right channel.

Obsolete laws misapplied have helped to encourage this delusion, and the abnormal receptivity of the mediumistic temperament has rendered it defenceless against many of the ordinary perils which the battle of life has to confront. It is all the more important therefore that the medium should be protected, and not persecuted.

Dr. Geley clearly recognises that the proper understanding of the mediumistic temperament is a vital condition of success in psychical investigation. Some of his observations on this head should be impressed on the minds of every student. Indeed they should be adopted as first principles by all investigators. Take the following, for instance : —

“ Rigid control that takes no account of the psychological and physiological modalities of mediumship is often sterilising, not because it eliminates fraud, but because it suppresses initial automatism.”

“ When certain observers obtain nothing under an absolute control, it does not follow that this is because control is perfect, but because it is unskillfully applied.”

Dr. Geley's observations on conscious and unconscious fraud are those of one who has studied and understands, and are in marked contrast to the futilities of the omniscient critic of the daily or weekly press. Very suggestive, too, are his comments on the action of light on mediumistic phenomena. That light should act as a disintegrating force in this connection is in reality exactly what we should be led to expect by the observation of parallel instances in nature. “ Germs in process of development,” says Dr. Geley, “ are usually shielded from the action of light, to a greater or less extent, by the natural conditions. The early stages of embryonic life take place in relative or complete darkness. One of the functions of chlorophyll in vegetation seems to be the protection of delicate tissues against light, and it is a common observation that vegetable growth takes place mainly at night.”

“ If light hinders the biologic process in the first stages of organic growth, considering that this process is very slow, it is easy to conceive that it might actually paralyse the same processes during materialisation, when the rapidity of vital action is greatly accelerated.”

Another important point which Dr. Geley makes is the joint responsibility of both medium and sitters for the success or failure of a séance. “ To attribute the success of a good séance, or the responsibility for a bad one ” (says our author), “ solely to the medium, is entirely erroneous.” Both, in fact, have an equal share in the result of the sitting.

Dr. Geley expresses the opinion that there is a tendency to alternation between intellectual and physical mediumship. That is to say, that the possession of one form of mediumship inhibits the corresponding power during the period in which the former is active. For example, a clairvoyant medium will not possess the gift for materialisation while exercising the clairvoyant faculty, and *vice versa*, though one medium may possess both powers at different periods. Either of them must, however, be cultivated to the detriment of the other. It is obvious that the substantiation of this theory would involve the accumulation and sifting of a very large amount of evidence.

Dr. Geley's present work is a storehouse of evidential matter, both with regard to ectoplasmic phenomena, and also in relation to clairvoyance or “ lucidity.” In connection with the latter the most notable example cited is that of the Polish engineer, Stephen Ossowiecki, to whose clairvoyant and intuitional gifts some of the most interesting pages of the book are devoted. From his earliest years Mr. Ossowiecki was in the habit of seeing the “ auras ” surrounding his acquaintances, but attributed this faculty to an affection of his eyesight. On one occasion he consulted a specialist in Moscow on the subject, and was informed that his case was a very serious one, and that he was in danger of losing his sight. Several weeks in a darkened room, with periodical doses of atropine was prescribed as a cure!

Space forbids the citing of evidential records in this review. The phenomena of Clairvoyance and Materialisation are both very fully exemplified and analysed in its pages, and numerous illustrations, especially of ectoplasmic phenomena, are appended.

Dr. Geley's life-work on this side was cut short at a critical point. May means be found to complete the task so well and so courageously initiated!

RALPH SHIRLEY.

PHENEAS SPEAKS.

By Sir Arthur Conan Doyle, M.D., LL.D. (Psychic Press, Abbey House, Victoria Street, S.W.1.). 3s. 6d. net.

It is easy to imagine that Sir Arthur found it difficult to edit these personal communications. They present in the most vivid manner the personalities of the writers and the truth of the very different destinies that await us in that life *in which we reap what we have sown*. They give glimpses of the truth that these differences are due to personal mental states, not to exterior conditions.

Take for instance the interview on p. 44: the spirit says that he on earth did not believe in God; that he was indifferent to religion; that this has placed him in a grey lonely world; that he cannot see those to whom he is speaking; only a light; that he even does not know if he is still on earth. He is thankful for the help. Such a message may be contrasted with many others which show the atmosphere of love and fellowship in the "wonderful home" in which they live and which those who pass over can attain. (p. 53). Sir Arthur states that "great excisions have been made in the record, because a large part of them consist of prophecies as to the immediate future of the world," but there are many passages that touch upon this: "The shadows already are falling upon the earth. Signs will come more and more rapidly, so that the eyes of the people will soon be opened." p. 67.

"A new world will arise—new in all ways. Then all the shadows and darkness of the present world will be extinct. If humanity knew, how different the world would be. Waken up their sluggish minds." (p. 71.)

"The make-belief, the poison, the sham gods that have been created, the theology which has arisen like a great cloud between humanity and God—the Father and his children—has got to disappear—The time is coming when Christ will proclaim Himself." (p. 76.)

"Mankind has long been on a road which slopes downhill. It often seemed bright enough, but it was really going backwards. Soon it enters a tunnel—black, black. When it comes forth it will break into roads in various directions; some up, some down to the darker spheres." (p. 88.)

"The word 'religion' would not be used in the coming world. It was too associated with forms of cruelty and evil. They would talk simply of Love—God's Love. The egotism of brain would pass, and the simple mind of the child would hold the truth." (p. 120.)

There is one which is the essence of the matter; it is on p. 153. "I should like to tell you something. It is about the welfare of the savage races. Their ignorance is not always diabolical, but it is a sign of the utter failure of the "educated" human race in propagating the spirit of Christ. If religion had been a real, living, vital thing, and the true teaching of Christ had prevailed and his tender love had radiated out, it would in a few hundred years have penetrated to the darkest parts, whereas such a lamp of theological egotism and power and pride has been lighted amidst humanity that it has been blinded, and the spirit of love and tenderness which should have been spread abroad in the hearts of humanity, has died like a plant that has been starved of water." This, and the statements throughout that rectitude of conduct and love for one's kind are the simple means of bringing to earth that Kingdom of God which is neither in the Church nor in the future state, but is simply the rule in all our hearts of the Divine Spirit, that is the actual life of each one of us, that is the essence of the book.

It is the very simplicity of the message that is the obstacle to its general acceptance. But it will prevail and is prevailing. Those who will read this book with understanding will find much help and illumination from it.

OBSERVED ILLUMINATES.

By W. Winslow Hall, M.D. Published by Messrs. Daniel. 10s. 6d. net.

Dr. Winslow Hall brings before his readers in this volume a score of studies of some persons who have allowed him to tell of their moments of direct illumination from spiritual sources. The book continues his work on "Hebrew

Illumination," which deals with the classic examples in the Bible, and his present aim is to show that many have had, at one time or another, and on repeated occasions, a sense of "Light," of "Presence," of "Power," which has glorified and enhanced their subsequent life, or at least remained as an unforgettable memory—that in fact first-hand religious experience is the birth-right of humanity.

Professor William James' "Varieties of Religious Experiences" contains many instances of similar happenings among ordinary people, and Bucke's "Cosmic Consciousness" has called attention to such facts.

Readers will have no difficulty in recognising some of the "illuminates" mentioned by Dr. Hall. Katherine B. Glaisyer, a great worker in the Labour movement, J. Bruce Wallace, editor of "Brotherhood," whose illumination was shared with his wife, Mary Bruce Wallace, author of "The Thinning of the Veil," etc., and above all, Edward Carpenter, an enlightener of many. Dr. Hall formulates some definite ideas as to predisposing causes for such "openings" which have often been accompanied by psychical manifestations, and he asks readers who have had personal experiences to kindly send him particulars, so that he may have a wider range from which to make his deductions.

APOLLONIUS, OR THE FUTURE OF PSYCHICAL RESEARCH.

By E. N. Bennett. Kegan Paul, 2s. 6d. net.

This is one of the useful "To-day and To-morrow" series, and it is noteworthy that Psychical Research should be given a place.

Captain Bennett, who has been a member of the S.P.R. for many years, is also a member of the College, has shared in many psychic experiences with some of the best mediums of the past and present.

He believes that by the patient research and toil of the pioneers the subject has now lived down the obloquy of twenty-five years ago, and that the increasing interest shown by scientists and the younger students of biology, psychology and philosophy, is bound to carry it into general recognition. He mentions Professor Broad of Cambridge, who not only tolerates the existence of a spiritual world, but postulates the actual necessity of a 'psychic factor' in order to provide a coherent explanation of the universe and ourselves.

The opposition, represented by Dr. Jodl says on the other hand, that "Transmission of ideas from one mind to another without any perceptible physical method of communication would indicate the presence of a 'crack' in the very foundations of all our views on nature, and if proved, would lead us to a complete revision of fundamental principles."

Captain Bennett, who has been a member of the S.P.R. for many years and intensive work as the pioneers of Psychical Research—Myers, Sidgwick, Gurney—gave the subject. Against this we see an expansive movement amongst all classes, which is breaking down the barrier of prejudice, and will in time produce the thinkers and workers for a new advance.

At the close of his thoughtful brochure, the author deals with the need for the re-vitalising of religion, and quotes Professor McDougall, that "No other power than psychic research can hope to arrest the advancing forms of materialism."

The book has been written to recommend the study to those who are outside, and though probably underestimating the value of the results achieved, will, by its careful approach, secure the attention of young and modern minds seeking light upon these important facts.

FURTHER REMINISCENCES—OCCULT AND SOCIAL.

By Roma Lister. Hutchinson. 21s.

Roma Lister in her "Further Reminiscences" shows a real acquaintance with psychic facts, and either at first, or second-hand, has put on record a number of most unique experiences. The following incident is of a type

well known in the early history of Spiritualists, when powerful physical phenomena were more frequent, and it is interesting to know that in this case the medium was a high State official.

I have seen a similar effect in a quiet meeting between friends in which the medium was one of the highest Government Italian officials, a man whose position made it impossible to suspect trickery.

Eight people were present; the room was a small hall where lectures were given weekly during the winter season. There was only one door; the walls were whitewashed. An ordinary kitchen cupboard of painted wood, in two parts—the upper part having glass, behind which could be seen the shelves, stood against the wall. The furniture was otherwise composed of a deal table and some ten or twelve straw-bottomed chairs. Our only preparations consisted in drawing up our chairs to the table round which we sat. In the middle of the table hung a gas-light of the simplest fashion, and without a shade. The principal phenomenon of the evening was the fact that the chair of the medium ascended to the ceiling, and the six people present rose to the same height, myself included. We remained suspended in the air long enough for each of us to sign our names in pencil on the ceiling. After this we descended gently, and we found ourselves each seated in his chair, in the same position as before our flight.

These sittings had to be ultimately given up because of intervention of the Commendatore's wife. Madame Z— discovered that every time her husband exercised his really wonderful powers their night's peace was disturbed by unasked-for pilgrimages of their bedroom furniture, and of one armchair in particular, which used to walk round the bed for hours, preventing any sleep.

REALMS OF LIGHT AND HEALING.

By Mrs. Robottom and Mrs. Doyle. Rider, 2s. 6d. net.

A record of Personal visits to Spiritual Spheres.

As in so many psychic experiences two persons are necessary, so in this record we find that one of the writers, Mrs. Doyle, who had become aware of her spiritual healing power during the terrible illness of her son, in the war, when life was despaired of—met at a later date, a Mrs. Robottom who was suffering from eye trouble. She felt a desire to relieve her, and during the treatments the latter lost consciousness, and saw in vision spirit healers treating her eyes. The statement is made that though at the time under an oculist, Mrs. R.'s eyes were healed without an operation. On returning from these trances, Mrs. Robottom described the places she had visited, and the helpers she had seen, to her friend, whom she declared always accompanied her in her spirit body, though the latter had only occasional glimpses of what her friend could describe so clearly.

The book is the record of these visions of Mrs. Robottom, and these to some may seem almost too cloying in their wealth of description of colour and light and form, and helpful ministrations to needy souls. But healing is a thing of the spiritual plane when undertaken with earnestness and prayer, and it may be that these super-contacts can only be described in terms which almost seem exaggerated to us. For example, on March 25th, 1925, the record runs: "Matin mists yielded to the magic of celestial Dawn. We were bathed in its pearly hues and raising expectant eyes to the distant hills saw them flush under a roseate veil tipped with blue, then emerge clearly from their golden background. Our path wound between four lakes, where auroral reflections mingling with strangely blue green waters were remirrored again, creating a scene of unrivalled beauty. Mysterious, but tranquillising influences, emanating from the meres, soothed our senses, bestowing spiritual refreshment withal and vivifying life forces. The years slipped away, our youth returning with the unspoilt outlook of childhood."

These visions lasted for about a year and then ceased. The writers acknowledge the upbuilding and power resulting from the experiences.

LEAVES FROM A PSYCHIC NOTEBOOK.

By H. A. Dallas. Rider, 5s. net.

Psychical Science and Spiritualism has in its ranks no sincerer supporter and advocate than Miss H. A. Dallas, whose "Objections to Spiritualism Answered," "Mors Janua Vitae," and other books have had a wide circulation.

The present volume has a foreword by Sir Oliver Lodge, who mentions the constant effort made by Miss Dallas to bring religious belief and the facts of psychical research nearer each other. This has certainly been the writer's particular contribution to the river of psychical knowledge, into which flow streams from so any diverse quarters. In these "Leaves" the writer traces the stepping stones in her growth, and has many wise things to say upon the way, such as the fact that death being not a separation, but only a "bridge" between two states of being, makes it clear that we here and our friends there, mutually influence and affect each other, "They without us shall not be made perfect." Those workers who perhaps may wonder sometimes if the struggle for recognition of these facts be worth while are reminded of the words of Frederic Myers, "It may be that by such experiences as those of Stainton Moses our race is being obscurely guided into an avenue of eternal hope—who of mortals need ask for better than to be made, whether by chance or merit, a landmark on such a 'way'?" and of Prof. de Morgan's, "The Spiritualists beyond a doubt are on the track that leads to all advancement in spiritual science—the spirit of universal examination wholly unchecked by fear of being discovered in the examination of nonsense."

Miss Dallas sees in man's acceptance of psychic facts an evolutionary step towards a sense of larger fellowship and co-operation with our fellows, both on this side and the other, where the workers, already enjoying the privileges of such a stage in evolution, are urging mankind forward.

She holds that the method of "telepathy" is the way of communication between our arisen friends and ourselves, and between man and the Great Teachers on the other side, who wait to minister to his need. In the New Testament teaching and through the life of Jesus, the writer sees this emphasised, and longs that more within the Church shall receive the force and inspiration which these new facts have brought to her own life.

"Leaves from a Psychic Notebook" is a book many readers will wish to possess for themselves.

THE DARK SEA.

By Mrs. Philip Champion de Crespigny. The Bodley Head, 7s. 6d. net.

A novel by such a well known and experienced psychical student as Mrs. de Crespigny—a member of the College Council—is an event of importance. No longer do publishers jib at a piece of literature which has as its main theme the importance of the recognition of the fact of survival, but even invite it, knowing that a large section of their readers will be directly and indirectly deeply interested.

The chief character of the book, the hero, a young and promising scientist, whom his friends can visualise occupying the Presidential Chair of the Royal Society one day, has his attention turned to psychic facts through the shattering experiences of the war. What has become of the energy which was the life force of these splendid comrades, he asks? An experience with a medium, in which a friend of his own communicates and gives a message, awakens him to the value to human life and happiness, should these facts prove true. The concept finds a perfectly proper place in his trained scientific mind, "an infinitesimal throb of the ether, the universal medium now postulated by physical science," probably makes all the difference, and he decides that for him at least, life will be worth while if he can make these things clearer for humanity.

A skilful prologue by the author brings before us the scene where Christopher Columbus fights before the dignitaries of his day, for help to explore the unknown "dark sea" beyond which lies the new world. The arguments with which the entrenched powers of "things as they are," in politics and religion

resist his earnest desires, sound familiarly in the ears of present day psychic students, and the parallel is obvious.

Mother, fiancée, friends, the Church, Orthodox Science, and journalism predict disaster to Mrs. de Crespigny's hero, but a note of hope at the close pictures prejudice and bigotry being slowly disarmed, even within the portals of the famous scientific Societies, and the consideration of psychic science, with its only instrument, the medium, finding a place in their deliberations. May it be so.

We congratulate Mrs. de Crespigny on the restraint with which she deals with her theme, while making her meaning crystal clear.

MELLOW SHEAVES.

By Violet Tweedale. Rider and Co., 18s.

Mrs. Tweedale has added to her reader's profit and pleasure by this volume of "Sheaves" as she calls her chapters. Her previous books on Psychical subjects, "Ghosts I have seen," and "Phantoms of the Dawn," etc., have brought her correspondence from many lands, and questions on the deepest subjects. Some of these she attempts to answer by giving us the benefit of her own long study and experience of these matters, now covering nearly forty years.

The granddaughter of Robert Chambers has a predisposition to examine the inner side of life. The clue is within, only there does she find any meaning to the outer apparent confusion. Chapters on experiences during serious illness; experiences in healing others; on the meaning of the Christ throughout the ages, and many other themes, are thoughtful and sincere in their offered interpretations. A record of a séance by Robert Chambers, which she regrets is the only scrap she can find of his many actual experiences with mediums, is valuable historically. We are indebted, too, for a very remarkable account from a woman, a correspondent of Mrs. Tweedale's, who for many hours, in a time of stress, seemed to slip out of her body, and view her two children being taken care of by another—a duplicate of herself. She remained near them invisible all the time, seeing all that was done to them, and Mrs. Tweedale argues that this strange and lengthy experience in the etheric body gives us good ground for thinking that when bereft of the physical body altogether, a mother may, in the same way remain near her children. In this case the experience probably rested and strengthened the mother, who was conscious of great joy and light during the experience.

Mrs. Tweedale has some very severe things to say about the young women of to-day, undeserved by many, I am sure, who work and think so splendidly, but she is probably referring chiefly to the rich and idle. Her stricture on a woman leader, apparently Mrs. Annie Besant, will not be enjoyed by the latter's followers. The idea given is that Mrs. Besant is no longer in control of her physical vehicle, and that another is utilising this for lesser ends. To our thinking, age and gradual weakening of the faculties may account for some of the changes noticed in Mrs. Besant, if any of these are to be deprecated. The enthusiasm of many adherents continues unabated however.

In "Mellow Sheaves," Mrs. Tweedale has given us a courageous, interesting and helpful book, which will add to her large circle of admirers.

THE KINGDOM OF FAERIE.

By Geoffrey Hodson. Theosophical Pub. House, 3s. 6d. net.

The author's previous book, "Fairies at Work and at Play," was appreciated by many readers, and this continuation of his experiences on a little known subject is welcome.

Many mediums and sensitive people claim to have seen beings other than human, sometimes spontaneously—sometimes at will—and it is a pity Mr. Hodson allows himself in a preface to say "the methods of training taught by Theosophy have nothing in common with those of mediumship and trance; they aim at the conscious employment of the faculty." The bulk of mediumship is exercised without the trance condition being induced, and in the condition of

"exaltation" which we can see Mr. Hodson reaches in much of his concentration, the consciousness is removed from the normal as it is in trance—to advantage in examining the things hidden from normal eyesight. Nature Spirits—Brownies—Mannikins—their appearance—their functions—are described largely on lines elsewhere noted by others.

The closing chapter on the co-operation of Devas and men includes a rhapsody on Mrs. Besant "the world's greatest orator." An excellent description is given of the etheric forces seen around her when addressing a great meeting at the Queen's Hall.

"The Kingdom of Faerie" is an interesting book on the Invisibles.

THE CASE FOR AND AGAINST PSYCHICAL BELIEF.

Published by the Clark University, Worcester, Mass., U.S.A., February, 1927.
365 pp. \$3.75.

This is an international Symposium on these problems of absorbing human interest by Sir Oliver Lodge, Sir A. Conan Doyle, Frederick Bligh Bond, Dr. Crandon, Mary Austin, Margaret Deland, Wm. McDougall, Hans Driesch, Dr. W. F. Prince, Dr. F. C. S. Schiller, John E. Coover, Gardner Murphy, J. Jastrow, and Mr. H. Houdini. Out of 14 contributors the first six are convinced of the multiplicity of the phenomena, four are convinced of the rarity of genuine phenomena, two are as yet unconvinced, and two are frankly antagonistic. The Clark University in promoting this symposium "is by no means assuming the rôle of friend to psychical research and its various adherents. It is assuming only the rôle of parliamentarian in the controversy."

Sir Oliver Lodge points out that despite the wide progress of psychic knowledge, neither the Royal Society nor the British Association has admitted this study into its purview. He states that the subject has become too large for contemptuous denial, and adduces a tentative hypothesis that we all "do not act on matter directly, but indirectly through the ether." He thinks that as we are familiar with the action through the ether in electrical, magnetic and optical experiments, it would be less difficult to admit that the unusual phenomena might be accounted for in that way.

It is obviously impossible to give an adequate review of this book, which gives the summaries of reasons for the beliefs of the writers. It will suffice to say that whereas most of the positive authors give abundant facts in support of their convictions, the remaining four state only weak cases, and arguments mostly *a priori* at that. Finally, Mr. Harry Houdini considers all mediums to be more or less expert conjurers, and all the scientific men to be deceived!

CURRENT PERIODICALS.

"The Quest" for April, 1927 (Ed. G. R. S. Mead), contains an article by Miss F. R. Scatcherd, whose passing the Editor records in the words "Our old, dearly-loved friend passed hence to a freer and wider life of joyful service at noon on March 12th."

Miss Scatcherd, from her earliest days was brought into contact with those who believed in man's super-faculties, and the article deals with some automatic script obtained by herself, a good many years ago, which took the poetic form. A stanza would be received at a sitting, then it was, she says, as if "a curtain had been lowered in my mind," and not another thought would come, try as she might. For five sittings this went on—a stanza of the same poem dealing with spiritual ideas, being given at each, until she became thoroughly interested. It has been suggested that the lines, unknown to her, are unconscious memories of lines read or heard, already in existence, and if anyone recognises them it would be well to know.

On other occasions however, the same unaccountable faculty would seize on ideas already in her mind, and weave them into poetic form. "Sometimes the influence seemed puckish and even unkind."

It is interesting and valuable to have this last earthly record from our versatile friend.

Miss G. O. Tubby, who was for many years Prof. Hyslop's Secretary in the American S.P.R. work, contributes an article on "Telepathy, a Laboratory Label," and argues that some "Group should devote itself to an intensive psychological study of the mental *content* and *output* of the experimenters in telepathic experiments," for only so does Miss Tubby believe that we can get further in solving the real problem involved, and some understanding of the real thing which lies behind the glibly used word "Telepathy" be revealed to us.

Harry Tighe, author of "Women of the Hills," etc., describes the passing of a soul from the body, and speaks of the joy and peace and sense of work waiting to be done which comes to the newly translated. "I was dead, now I am alive," sums up the soul's apprehension of itself in the new state. This is an excellent number for psychical students.

"The British Journal of Psychical Research" (Nat. Lab., London), for March-April, 1927, has a valuable article by Professor Dr. Hans. Thirring, Professor of Physics, of Vienna, which was originally given as a lecture at the Laboratory.

Professor Thirring recounts the usual tale of indifference, mild interest, and absorbed attention, which as a scientist, he gave to the study of psychic facts. We congratulate him that he won to conviction when so many who began with him fell by the way, under the shafts of derision, and fear of losing scientific caste. He has many wise words to say about the physical aspects of research, not blinking the fact that the ablest investigator may be deceived by a charlatan. He attributes his own conviction to having met the medium Willy Schneider. He believes that a "modus vivendi" may be found between science and psychical research, on the basis of mutual respect for each others opinions.

CORRESPONDENCE.

[The Editor has received two letters—one attacking J. B. Jonson's mediumship, and the other from Mr. Yaryan defending it. Each of these standing alone would inculcate or exculpate him. I trust the writers of both will pardon me if I publish neither: in the first place contentious matter never reaches a conclusion, and secondly it runs to great bulk. The only solution seems to be that given by Dr. Geley and Mr. McKenzie. The one said that no psychical mediumship is worth reporting unless the medium is so controlled that imitation is physically impossible; and the other that in cases like this, when no such precautions are taken, "the Jonsons had apparently no high regard for their spirit-helpers, and these could have had none for their mediums, or such practices could never have been resorted to." There probably are two tales to tell, the real one when Mr. Yaryan was there, and the other when the Jonsons held public circles.]

THE COLLEGE LIBRARY.

Books have been kindly presented to the Library by the following, whom we thank gratefully: Mrs. Roughton Hogg, Miss J. McConnell, Mrs. Doyle, Mrs. Burd, Mrs. B. F. Andrews, Mrs. Vance Thompson.

The following books have been added to the Library since April, 1927.

- *Bennett, E. N. "Apollonious," or The Present and Future of Psychical Research.
- *Brown, William "Mind and Personality."
- Britten, Emma Hardinge "Autobiography of Emma Hardinge Britten."
- Browne, Hugh Junor "The Holy Truth."
- *Chevalier, Florence "Albert Chevalier Comes Back."
- *Crespigny, Mrs. Champion de "The Dark Sea," (Fiction.)
- Crookes, Sir Wm. F.R.S. "Recherches sur le Spiritualisme." (In French.)
- *Dallas, H. A. "Leaves from a Psychic Note-Book."
- *Doyle, Sir A. Conan "Pheneas Speaks."
- *H., A.L.E. "Fragments from My Messages."
- *Hodson, Geoffrey "The Kingdom of Faerie."
- *Holms, A. Campbell... .. "The Fundamental Facts of Spiritualism."
- Myers, F. W. H. (Abridged Edition) "Human Personality."
- *Owen, Rev. G. Vale "The Priesthood of the Laity."
- *Rele, Vasant G. "The Mysterious Kundalini."
- *Robotton, Mrs. and Doyle, Mrs. "Realms of Light and Healing."
- *Saunders, R. H. "Healing through Spirit Agency."
- *Scatcherd, F. R. "Ectoplasm as Associated with Survival." (Pamphlet.)
- Stead, W. T. "After Death."
- *Thompson, Mrs. Vance "Normal and Supernormal Telepathy."
- *Tweedale, Violet "Mellow Sheaves."
- Wallis, E. W. & M. H. "A Guide to Mediumship."

* New Books.

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THE QUEST.

A Quarterly Review.

Edited by G. R. S. Mead, M.A.

Vol. XVIII. No. 4. JULY, 1927. New Series.

The King's Son's Knightly Quest	THE EDITOR.
The Hypothesis of Karma	R. NAGARAJAH SARMA.
Know—Lose—Find Thyself	DR. J. E. TURNER.
“Rabbinic Religion”	PROF. A. MARMORSTEIN.
The Age of the Spirit	DR. JESSIE L. WESTON.
An Impression of Jacob Epstein	MOYSEH OYVED.
The Embryonic Cinema	RAYMOND SCHWAB.
The Midday of the World	BARNETT D. CONLAN.
Fern Fronds.	J. B. M. MCGOVERN.
Reversion	W. G. HOLE.

Reviews and Notices.

JOHN M. WATKINS.

21, Cecil Court, Charing Cross Road, London, W.C.2.

SELECTED PSYCHIC WORKS BY COLLEGE MEMBERS.

Sir A. CONAN DOYLE.

The New Revelation.
The Vital Message.
Our American Adventure.
Our Second American Adventure.
The History of Spiritualism. (Vols. 1 and 2.)
The Case for Spirit Photography.
Pheneas Speaks (1927).

Mrs. ST. CLAIR STOBART.

Ancient Lights.
Torch Bearers of Spiritualism.

Mrs. KELWAY BAMBER.

Claude's Book.
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Some New Evidences for Human Survival.

Mr. A. W. TRETHEWY.

The “Controls” of Stainton Moses.

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Some Thoughts on Mediumship.

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Psychical Investigations.
Spiritualism—Its History, etc.
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